# INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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Pacific School of Religion Berkeley, Calif.

MARCH 1926

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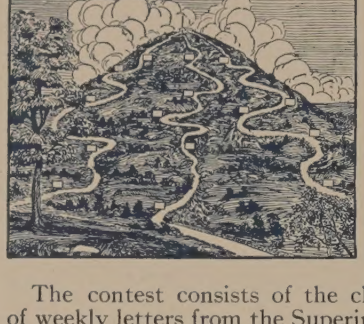

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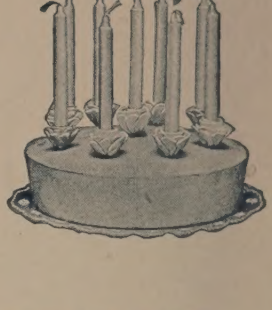

The contest consists of the chart (see illustration), pennants and a series of weekly letters from the Superintendent to the captains, to keep the interest warm at all times, and a sheet of instructions for inaugurating and running the contest.

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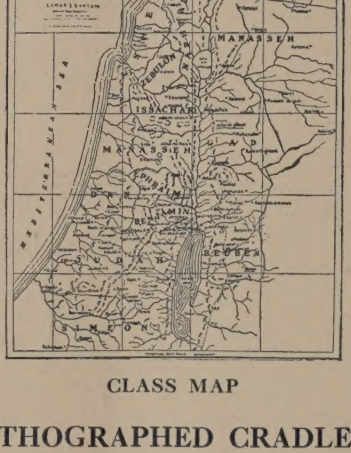


CLASS MAP

## BIRTHDAY CAKE

The birthday is a very important date in the life of every child, and the Beginner and Primary teachers who never fail to observe it are counted among the best. The child brings a penny for each year of his age on the Sunday nearest his birthday. After the opening exercises, call him, with the others who have had birthdays during the week, to the platform; have each deposit his pennies in the missionary bank one by one, the school counting aloud as each coin goes into the bank. A candle should be lighted for each child, which is blown out by him. This cake is so much like the genuine that frequently the children want to eat it. The frosting will not crack and may be wiped with a damp cloth when it becomes soiled. Each cake is furnished with candles and candleholders.

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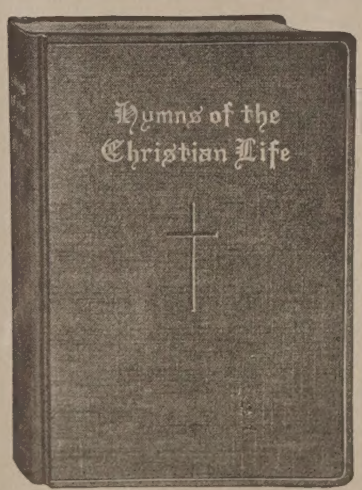
***For Special Bulletin write Professor John E. Stout, Department of Religious Education, Sheridan Hall, Northwestern University, Evanston, Illinois.***

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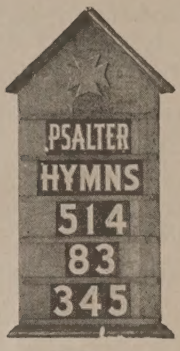
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This is a teacher-training course and practical guide for the leader of a group engaged in developing a program of Christian friendliness and world-service in its own church. It points out clearly the goal of world-friendship to be attained through the educational program of the church.

**The Project Principle in Religious Education.** *By* ERWIN L. SHAVER. *$2.75, postpaid $2.85.*

This book is a manual of theory and practice setting forth the possibilities for project teaching in the field of religious education. Mr. Shaver proposes simply to present a sufficient background of educational theory and illustrations of practical use so that earnest and progressive teachers may find rich sources of inspiration and help. The first part of the book is a discussion of theory; the latter half is given over to descriptions of actual project teaching. Part II, *Church School Projects*, is reprinted and bound in paper, $1.25, *postpaid*, $1.35.

**Handwork in Religious Education.** *By* ADDIE GRACE WARDLE. *$1.25, postpaid $1.35.*

A progressive program of handwork appropriate to each stage of religious and moral development is presented in this attractive little volume. The material is eminently practical, giving working directions with which the untrained worker may make full use of these fascinating expressional activities.

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This volume is planned for all church directors who are interested in training their teachers to make better use of the dramatization method of religious teaching. The series of ten lessons here presented is not merely theoretical, but is the outcome of actual experience in teaching just such training courses. Method, blocking out, grouping, color, and costumes are a few of the subjects that the author discusses.

**Projects in World-Friendship.** *By* JOHN LESLIE LOBINGIER. *$1.75, postpaid $1.85.*

*Projects in World-Friendship* indicates fully how the church school may use the project method to give that appreciation of the customs, mode of life, culture, and needs of other social and racial groups, which is the necessary basis for an attitude of world-friendship. The author discusses basic principles and methods, and describes the task of the leader.

**The Junior.** *Life-Situations of Children from Nine to Eleven Years of Age. By* ERNEST J. CHAVE. *$1.25, postpaid $1.35.*

To control the child's environment and shape it to the best interests of the child, that is, to turn it to the building of character, is Mr. Chave's purpose in this book. The author has made a detailed study of a specific group of children of the middle childhood or Junior age—nine, ten, and eleven years. In this manner the observations and reactions of over six hundred and fifty children were obtained and used, subsequently, in this book. The book is a very practical treatment of the subject and is a tool much needed by all workers in religious education.

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# THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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HUGH S. MAGILL, LL. D. *General Secretary*

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# J. SHREVE DURHAM

## June 22, 1873, Greensburg, Kentucky
## February 1, 1926, Chicago, Illinois

*J. Shreve Durham*

A SINCERE, devoted Christian; a consecrated, earnest worker; a staunch, loyal friend, has gone to his reward.

Mr. Durham's life was an example of the incalculable worth to the world of one who consecrates himself wholeheartedly and unreservedly to Christian service.

Born in a small village in the hill-country of Kentucky, early his soul was impassioned with a love for God and for the service of his fellow-men.

While keeping a store opportunity opened for a broader service in Sunday-school work in Kentucky. Later, he was called to the International Sunday School Association as Superintendent of Home Visitation. He responded and giving up all his other work consecrated the remainder of his life to this particular field of service.

During the more than seventeen years of service of Mr. Durham as Superintendent of Home Vistation, under his direction literally million of homes were visited and thousands were sought out and brought into active relationship with the churches and Sunday schools of their choice.

During the years preceding 1923, Mr. Durham was assisted by Mrs. Durham in his Home Visitation work. They were unusually devoted to each other, and together gave their whole lives to the work. In February, 1923, while engaged in Home Visitation in California, they had an automobile accident in which they were both seriously injured and they were both confined to the hospital in San Francisco. As a result of this accident, Mrs. Durham died. It was many months before Mr. Durham was able to resume his work. He never fully recovered from the shock of the accident and more especially from the loss of his beloved companion. His physicians gave heart trouble as the cause of his death. His most intimate friends say he died of a broken heart.

The life work of Mr. Durham stands as an enduring monument to his memory, and, what is more, to the value of a life that answers God's call and is obedient to His will. The importance and extent of the services which he rendered with such remarkable efficiency, only our loving heavenly Father can know and adequately reward.—*Hugh S. Magill.*

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# JESUS CHRIST THE EVANGELIST

By L. R. Scarborough

GOD PACKED into the personality of Jesus Christ all the charms of deity and humanity and made Him the chief among ten thousand,—the one altogether lovely, the Rose of Sharon. He tops all winners in time and eternity. He is distinctly the world's chiefest soul-winner and evangelist. He came "to seek and to save that which was lost." He is the mode for all winners. His example in method, spirit, message, doctrine, for all time will be the standard for all who seek to bring men to God, "Follow me and I will make you fishers o men." Our guarantee of success is found in our approximation to His method. To all evangelists He sounds out, "Follow me."

## The Peerless Evangelist

A BRIEF study of this Peerless Evangelist will be profitable. Prophecy set Him out as one to win. An early group about "the manger" signaled Him as the Lord's Evangel—the angels and shepherds, Anna and Simeon, Mary, Elizabeth, and the Wise Men of the East. The forerunner introduced Him as the Evangelist of the new day. His first public act, baptism at John's hands, announced Him as one approving the Evangelist's sign of soul-winning victory. He began His role of evangelism by starting out Andrew as a soul-winner and by Himself winning Philip and sending him out to win Nathanael. Then for three years in public sermon, quiet teaching, and in personal face-to-face dealing with men about their souls, this Heavenly Evangelist set all the world an example in evangelism. Philip, Nicodemus, Zaccheus, Bartimeus, the Samaritan woman, Pharisees, scribes, priests, soldiers, publicans, men and women, children and young people by the hundreds testified to His power to win and save. He sought and saved the lost everywhere day and night. He sought out men and women of all classes and conditions until a world's sin crucified Him.

## The Ideal Marks of Evangelism in Christ

IT WILL BE well for all redemption workers to model their lives, principles, messages, and methods after Christ. His *knowledge* of God and complete *surrender* to His will. His limitless compassion for a ruined race, as shown by His words of love and mercy, His life of unselfish service, His tireless and unremitting ministry in acts of redeeming grace, His broken heart and tears for the sinning, His sacrificial death. His holy, sinless life before men, angels and God. His intercessory and importunate life of prayer. His heartful realization of man's *condition, need, helplessness,* and impending *doom.* His artful, tactful method in reaching men. His marvelous message of divine truth preached and pressed home to men's souls. His wonderful teaching in parable, illuminating illustration, plain truth, and overwhelming argument and appeal. His enduement without measure by the Spirit of God.

## The Winning Characteristics of His Preaching

ITS SIMPLICITY, utilizing everyday illustrations, simple but pungent words. Its positiveness and divine authority. Its heart-searching, conviction-bringing power. Its richness and abundance of doctrine and principle. Its supreme tenderness and love, often mingled with scathing denunciation. Its direct and personal reach. Its unfailing appeal to the highest in man and God.

## His Method in Personal Approach

HE USED both the direct and indirect method of reaching men with the truth. He was always tender with recognized sinners. His scathing denunciations were turned loose on hypocrites. He usually led the unsaved to confession of their sins rather than to accuse them directly. He always refused to be sidetracked from the main matters of the soul by discussion of difficult theological matters, as seen both with Nicodemus and with the Samaritan woman. His method of illustration and impartation of truth was from the natural to the spiritual, the simple to the complex. This is shown in His dealings with Nicodemus, the cultured moralist, and with the Samaritan woman. Both to the wise, cultured and scholarly, and to the ignorant and desperately wicked, He taught the profoundest and most complex doctrine and principle, as shown in the cases of Nicodemus, where He first taught the doctrine of

*Photo by courtesy of the Brown Picture Co.*

*Bloch: "Come Unto Me"*

This article, in substance, is quoted from Dr. Scarborough's book, *With Christ After the Lost*, chapter one of part two, and is used by permission of George H. Doran Company, and the Sunday School Board of the Southern Baptist Convention.

the new birth, and of the Samaritan woman, where He revealed the deeper necessities of the spiritual conceptions of His Kingdom.

* * *

JESUS was never vague nor indefinite about the nature, guilt, and direful consequences of sin and the necessity of a divine regeneration, a deep work of grace in the heart. There was no veneer nor whitewash in His teachings on man's moral condition before God. He had one Gospel for all—repentance and faith—the sure and only way to eternal life. He put teaching, instruction in spiritual and Kingdom matters in an important place in all evangelism as a necessity for growth in grace, development of character and usefulness in His service. His method was strongly emphasized in many illustrations in His earthly ministry where in great and small audiences He preached sweeping sermons and brought men into His Kingdom, and where in private and personal approach He faced men and women one by one with the holy truth of life and death. Blind Bartimeus by the roadside, curious Zaccheus up a tree, scholarly Nicodemus in the quietness of night in an upper room—these and many others can testify to Christ's marvelous tact as a personal soul-winner. He was a highway and a hedgeway preacher. He was a quiet seeker after souls. He was a tremendously sincere and compassionate evangelist. His tears and blood-sweats have come down to us, not His jokes and wit and humor. He rightly valued souls in all their eternal relations and went straight after them with Gethsemanes and Calvarys. His soul ached to the dying for lost men. He spared not Himself. He emptied Himself. His tears on Olivet and in the garden are the insignia of His broken heart for a ruined world.

# RELIGIOUS LEADERSHIP AND ITS PRESENT-DAY TASKS

By R. W. Frank

WE STAND at the start of the second quarter of the twentieth century. One lap in the race of a century lies behind us. When the second lap is completed many of us who are now striving in the race will have finished our course. Another generation which has not yet seen the light of day will be on its toes eager to grasp the torch from our failing hands and pursue its adventure into the unknown. What are to be the tasks of the church as the huge clock of time ticks off another quarter of a century?

As one reads through the many weary and few illuminating pages on the present state of Christianity in the world one seems to hear four questions asked of the church—questions which religious leaders must eventually answer. They are wistful and persistent questions, too, which betoken a deep hunger of soul—a rather strange testimony in this bread-baking age of ours that man does not live by bread alone. May not these questions be clues to the tasks of religious leadership?

* * *

ONE OF these questions runs, Is religion *credible*? Can we believe in it? Can we accept Christianity and still retain our intellectual self-respect? We live in a world in which the scientist has made himself very much at home and has made us very comfortable. He has exploded many of our superstitions and expelled some of our magic. Morever, democracy is abroad in the land. Slowly but surely it is pushing all arbitrary and self-constituted autocracies from their thrones. But the Gospel of Jesus was enunciated in a pre-democratic and a pre-scientific age. Christianity was born, nurtured, and in part matured in a strange and distant world across the seas twenty centuries ago. It is difficult for even the disciplined historical imagination to recover that world and sense its reality. Many earnest hearts, therefore, are asking whether a religion which took form in such a remote and alien world can suffice for us who live in the new world of "the great society."

Here is a clear cut task for the religious leadership of today. It is the *ministry of interpretation*. To many people Christianity has, by its persistent and redemptive vitality, demonstrated that it is a religion not of an age but for all time. If a religion, to employ a favorite expression of William James, is to be known by its fruits and not by its roots, then some would declare that the world ought not hesitate to give immediate, undivided, and unqualified allegiance to Jesus. But there are many folk who are frankly perplexed by Christianity. The Christian tradition has in it elements which give weight and not wings to the human spirit. Its creeds often shut out as well as let in the light. And the Bible, to them, is full of enigmas. Open its pages and at once you are in a strange world. Within its covers, demons, angels and witches are taken as much for granted as germs, atoms and ions are among us. Here are miracles which mystify the modern mind accustomed to think of its universe in terms of natural law. Here are world views declared to be true in religion and with equal assurance pronounced false in science. Here are apocalyptic hopes and prophecies which fall strangely upon the ears of those who are wont to interpret life in terms of the evolutionary process. The Bible, the inspiration of Protestantism, has become a book of confusion to many.

Here clearly is a vital function for religious leadership to perform. Christianity needs to be reinterpreted into the language and thought-forms of today. For there is an increasing number of people who are unable to penetrate through the thought-forms of a by-gone age and be nourished by the truth that abides through all ages. The church needs to reach its hand through time and catch the truth caught in the categories of an outworn age and translate it into contemporary speech, so that the humblest man in the pew can experience the beauty, the passion and the power of the Christian gospel. To put the old wine into new wineskins, that is the task.

Already prophetic souls have undertaken this work. Here is the problem of prayer. What is its value to the modern man? In the light of contemporary psychology is prayer anything more than a form of subjective conversation with one's best self? What a flood of light and a release of faith come to the questing heart when William James says, "The fundamental religious point is that in prayer, spiritual energy, which otherwise would slumber, does become active, and spiritual work of some kind is really effected."

We venture to believe that many souls miss the essential spirit of Jesus when He is presented to them as the second person of the Trinity who sits on the right hand of God the Father Almighty, but they do feel the beauty of His character, respond to the truth of His message, and yield themselves anew to His spirit, when they glimpse him in Jerome K. Jerome's *Passing of the Third Floor Back*, or Charles Rann Kennedy's *The Servant in The House*, or Channing Pollock's *The Fool*. The theater

as often been a better religious educator than the theologian. The ministry of interpretation is a clear cut task of religious leadership today.

* * *

A SECOND question put to the church asks, Is the religion of Jesus *teachable*? Can we transmit it to our children by a process of education or must they receive it through the crisis of conversion? Is it possible, in the language of Horace Bushnell, for a child "to grow up a Christian and never know himself as being otherwise," or must he be saved "as by fire"? *A second ministry of the church is that of religious education.*

What has been the greatest discovery of the last century? We venture to believe it was not the telegraph or the telephone, the electric light or the radio, the airplane or the submarine, nor that omnipresent creation of Henry Ford. We venture to believe that the greatest discovery of the last century was the role and function of children in society. Formerly we regarded them as disturbing and obstreperous elements in an otherwise fairly decent and orderly world. They were squirming, wriggling, restless non-conformists and thereby gave evidence of their total and original depravity. Then John Fiske gave us his illuminating essay on "The Meaning of Infancy" and educators have confirmed and elaborated his message.

We now know that "civilization moves forward on the feet of little children." We are reasonably certain that society will be saved not by social reform but by social renewal. Children and youth are potential reconstruction points in social evolution. They give us another chance at the adventure of living together in an evolving society. They are society's opportunities for discovering new ways of living, new insights into old problems, fresh evaluations of old institutions. If the Kingdom of God is to come on this earth it will be by way of the hearts and minds and growing selves of little children.

So we no longer regard the restlessness, variability and non-conformity of children and youth as symptoms of a theological depravity but rather as, perchance, the whisperings of a Divine providence striving to reveal to us new and more abundant ways of life.

The church, however, has not incorporated this great discovery into its practice. Religious education is still an appendage to its main business. How utterly we have failed here is suggested by the following comparison which is statistically accurate. If the public schools had been no more efficient in teaching literacy than the church schools in teaching religion, two-thirds of the population of the United States could not read a newspaper, sign their names to a check or add up their own grocery bill. A majority of the remaining third would not have advanced far beyond the primer and the multiplication table.

We do not claim that religious education is a panacea for the church's or the world's ills. Between 1837 and 1841 a letter was written from Jacksonville, Illinois, to a party in Chicago. It ran, "We are installing a cook stove. It is said to be a panacea for all evils. But my own opinion is it will not work." And these are the two typical attitudes to a new proposal. There are those who hail it as a panacea and those who think it won't work. What the educator proposes is not a panacea but that the church undertake seriously and scientifically its educational task.

* * *

A THIRD searching question runs, Is Christianity *practicable*? Will it work? Can we bring it down from the heaven of our dreams to this humdrum, workaday world of everyday life? Was Jesus a beautiful but ineffectual dreamer when He gave us the Sermon on the Mount, or was He a bit of a hard-headed realist? Is the Kingdom of God, in the language of the Freudians, a flight from reality, of the sort indulged in by religious mystics in every generation, or is it, perhaps, a drive toward the only kind of enduring social reality?

Or, to put the issue more sharply, is love the way of life in all social relationships or is it a way of chaos and death in some of them? Concretely, is love the way of life for the German and the Frenchman who live on the Franco-German frontier? Is love the way of life for the native American and the transplanted European, for Southern whites and Southern blacks, for the Occidental and the Oriental, for the Ku Klux Klansmen and the Knights of Columbus, yes, even for the Fundamentalist and the Modernist? If it is not, if love cannot be practiced safely except between those who are incorrigibly friendly under all circumstances, then we must distinguish between pure Christianity and applied Christianity. And we must confess that our pure Christianity cannot be applied and that our applied Christianity is not very pure.

Youth is asking the denominations of Christendom if the way of love is a way of life for them. J. H. Oldham says that at times the ultimate question among the races seems to be, can we stand one another? To the youth of our land, that seems also to be the uppermost question among the denominations. They declare the time has come for a change of heart. Not, can we stand one another, but can we stand by one another and collectively demonstrate the truth of that sublime hypothesis of Jesus that all men can live as brothers under a common Father if they will trust, love, and follow Him? The experiment magnificent will be made by the Christian churches when they attempt seriously to be, in their own corporate life, the kind of brotherhood which they proclaim as the social ideal. The third crucial task for religious leadership is the *ministry of reconciliation.*

* * *

A FOURTH question is asked by individuals as they are besought to attend the Sunday services of the church. What have your services of worship to offer me that is of present value? Can they put heart into me for the week's work? Can they lift me above the drabness and mediocrity of the daily grind and infuse me with the courage to face life triumphantly? Through many centuries the church has fulfilled this ministry of inspiration. With its multiplication of activities and functions will it fail to meet this perennial need of the human heart?

Very few people go to church from a sense of duty today. This is a marked change in attitude. Our forefathers did go from a sense of duty and would sit through a three-hour service, no matter how bored they might be by the sermon, because they believed they were doing the will of God. The present generation is not so courteous, although who will declare they are less religious? They refuse to be bored even in the name of religion. Perhaps this attitude is more justifiable than it seems on first statement. Present-day sermons do not always have an inviting sound and are not always associated with a melting of the mists and a vision of the infinite blue. The conduct of public worship may be a weariness to the flesh and a vexation to the spirit. Some morning services take the heart out of one rather than put heart into one. Why should over-burdened men and women assume an added burden on Sunday? When religion becomes a load and not a lift are people to be condemned for eschewing it?

A final clear cut task of religious leadership and perhaps its most difficult one, *is the ministry of inspiration.* What do men and women need more today than to hear the Beatitudes translated into their vernacular? "Blessed is the man who thinks lowly of himself; who has passed through great trials; who gives in and endures; who longs for perfection; who carries a tender heart; who has a passion for holiness; who sweetens human life; who dares to be true to conscience." Do not those who are told in some quarters that they are no more than huge microbes "clinging to the thin crust of a planet that is spinning through abysmal distances, without an Eye to look on, or an Ear to hear, or a Heart to care," need to hear the prophetic utterance, "there is a Friend behind phenomena"? Do not all need to hear that they are "the Sons of God," and "it doth not yet appear what we shall be"? The heart of mankind stands in need of perpetual encouragement and refreshment. The church dare not fail in its age-old ministry of inspiration.

Do Not Miss the Great International Convention at Birmingham, Ala., April 12-19

# AN EDUCATIONAL EXHIBIT AT THE BIRMINGHAM CONVENTION

## By R. E. Magill

IN ADDITION to the attractive features of the program at the Birmingham Convention in April, the delegates will have an opportunity to see the finest collection of material that has ever been assembled on the subject of religious education.

The resources of the leading publishing houses of the evangelical churches of the United States and Canada and also independent publishers will be shown, not as individual displays, but as a great unified exhibit of the material that is available for those who are interested in the problem of the religious education of youth for Christian living and service.

The material will be classified under logical divisions, such as helps for workers with the cradle roll, beginners, primaries, juniors, intermediates, seniors, young people and adults. Special exhibits will be made of material dealing with organization problems, with leadership training, daily vacation Bible schools, weekday schools of religion, child psychology, religious pedagogy and every phase of work having to do with leading young people into the Christian life and training them for effective service.

Another unique feature of the exhibit will be a room devoted to the display of the periodical literature of the cooperating church boards and independent publishers. The literature and helps published for the three systems of lessons now in use in the church-schools, that is, the uniform series, the departmentally graded series and the closely graded series, will be arranged under the age groups for which the helps are provided. The magnitude of this service will be a revelation to workers when they discover that the circulation of this literature now is over five-hundred-million single copies annually.

Another feature of the exhibit of unusual interest will be the projecting devices which have been developed to aid in the educational field through visual education. The possibilities of adding interest to the services of the church and the church school through this new development are without limit.

The church boards of architecture have kindly placed their resources at the command of the exhibit committee, and drawings of exteriors and interiors of some modern church educational plants, together with a fine series of stereopticon slides, will reveal just how a good building equipment contributes to a program of religious education. In addition visitors will find in Birmingham a dozen or more new Sunday-school buildings, which are the last word in convenience, equipment and beauty.

The addresses before the convention and the sectional conferences will be of the highest type, but many delegates will find in a study of the exhibit just the help they need in their own work, and visitors will be able to take home practical suggestions about building up a worker's library and improving the working equipment of their home Sunday school

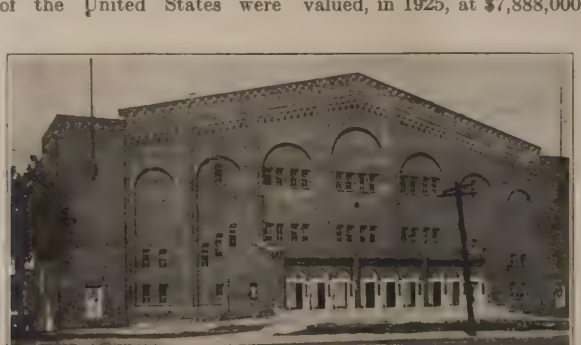
# BIRMINGHAM A CHURCH CITY

## By J. F. Rothermel

WHEN Birmingham invited the International Council of Religious Education to meet there in April, 1926, one of the arguments offered was the claim that Birmingham led the world in the proportion of its population which held church membership. This claim was supported with figures. Statistics gathered by the Birmingham Council of Religious Education at the beginning of 1926 likewise support that claim. The last annual religious census taken by the "Christian Herald" showed that approximately forty per cent of the inhabitants of the United States were members of the church. In Birmingham the percentage is sixty. The city that once was known as "Bad, Bad Birmingham" has become a city of churches.

At the beginning of 1926, according to D. R. Price, executive secretary of the Birmingham Sunday School Council of Religious Education, there were 130 white churches in Birmingham with a total membership of 76,009, and an average membership of 506. There were listed 119 negro churches with an estimated membership of 65,000.

These white churches own property valued, in 1925, at $7,888,000 and in the same year contributed to all causes $1,930,000, an annual contribution per white inhabitant of $13.80.



*Front View, Municipal Auditorium*

Back in the early boom days of Birmingham, the church members could not boast of the religious atmosphere of the city. Back in 1891, when the city was only 20 years old, there were 24 churches for a population of 49,300. Here is the growth for the 35 years since: Population, 446 per cent increase. Churches 1004 per cent increase. Church members, 654 per cent increase. Value of church property, 909 per cent increase.

Then here is another set of statistics compiled by the Sunday-school Council for white churches only.

| | 1905 | 1915 | 1925 | Increase both decade per cen |
|---|---|---|---|---|
| Church membership | 20,300 | 37,000 | 76,000 | 363 |
| Sunday school enrollment | 10,800 | 29,460 | 55,000 | 502 |
| Value of church property | $1,250,000 | $2,900,000 | $7,888,000 | 630 |
| Total contributions | 198,000 | 404,800 | 1,930,000 | 975 |
| Total population of the city | 85,550 | 155,746 | 235,706 | 277 |

The city is primarily evangelical and protestant. The forty Methodist churches and the thirty-four Baptist churches alone account for more than half of the total of white churches, while these two and the twenty-three Presbyterian

*First Methodist Church, Sunday-School Building left rear*

urches make a total of 97 out of the 30 white churches in the city.

Here is an itemized list of the white urches by denominations:

| Denominations | Churches | Memb'ship (1926) |
|---|---|---|
| ethodist | 40 | 27,995 |
| aptist | 34 | 20,265 |
| resbyterian, United States | 16 | 4,089 |
| resbyterian, U. S. A. | 7 | 2,835 |
| piscopal | 6 | 2,286 |
| atholic | 5 | 8,560 |

*Southside Baptist, Sunday-School Building left rear*

| | | |
|---|---|---|
| hristian | 4 | 1,709 |
| ebrew | 3 | 5,059 |
| hurch of Christ | 2 | 316 |
| utheran | 2 | 350 |
| hristian Science | 2 | 312 |
| Iiscellaneous | 9 | 2,245 |
| TOTAL | 130 | 76,009 |

The Sunday-school enrollment of the ading denominations at the beginning 1926 was as follows: Methodist, ,551; Baptist, 18,954; Presbyterian, th branches, 6,814.

When it comes to the negro churches, the Baptists are far in the lead with seventy-five, Methodists come next with thirty-three, while the other eleven churches are divided among seven denominations.

The white Methodists claim that there is a larger proportion of Methodists to the total population in Birmingham than there is in any other city of the world.

There is still another fact put up by Birmingham church leaders as proof of the religious atmosphere of the city. This is the matter of new church construction. A recent report by J. E. Spencer, city building inspector, showed that in 1924 his department had issued building permits for ten new church buildings, valued at $477,700, while in 1925 the figure had doubled to twenty new buildings valued at $857,480. These figures take in Sunday-school structures as well as church buildings. According to Mr. Price, Birmingham today leads the nation in modern Sunday-school building.

The total of $1,335,180 in church building permits for 1924 and 1925, however, includes only the bare cost of the buildings. Sites are not considered, nor is there taken into consideration the large amounts spent in equipment, including pipe organs, heating plants and furniture.

Leading ministers estimate that there has been spent in Birmingham the last two years at least $2,000,000 in adding to the physical equipment of the churches.

And the end is not yet. Dr. J. C. Stivender, pastor of the Ruhama Baptist church, a leading Baptist church, recently stated in a public address that sixteen of the Baptist churches in the Birmingham district are now working on plans for new churches. Approximately as many Methodist churches are also working on plans, some of which are expected to materialize shortly.

*Sixth Avenue Presbyterian Church and Sunday-School Building*

The sound of hammers is common now around Birmingham churches. The First Baptist has started work on a new Sunday school building. The Independent Presbyterian church will dedicate its new auditorium in April, having used for more than a year its new Sunday school structure. Ruhama Baptist has a new church nearly complete. St. Mary's-on-the-Highlands is completing a new parish house. Southside Baptist has

*St. Andrew's Episcopal Church*

projected a $210,000 expansion to its already large plant. McCoy Memorial Methodist, with its Sunday school unit less than a year old, has started on the financial end of its church auditorium, while other churches have building plans to assure a steady run of expansion.

Church buildings completed the past two years in addition to those mentioned above include Sixth Avenue Presbyterian church and Sunday-school plant; First Christian, Ensley Baptist, Ensley Highland Methodist; Highland Methodist Sunday-school building.

# THE BIRMINGHAM CONVENTION

## April 12-19, 1926

THE PROGRAM of the Convention is nearing completion. Limitation of space prevents giving it in full.

### PRESIDENT CALVIN COOLIDGE GIVES ADDRESS ON APRIL FIFTEENTH

The following is an alphabetical list of persons who have accepted places on the general program:

Joseph M. Artman, Divinity School, University of Chicago, Chicago, Illinois.

Walter S. Athearn, Dean, School of Religious Education and Social Service, Boston University, Boston, Mass.

John W. Barton, Publishing Agent, Methodist Episcopal Church South, Nashville, Tennessee.

William S. Bovard, Corresponding Secretary, Board of Education of the Methodist Episcopal Church, Chicago.

William C. Bower, Dean, College of the Bible, Lexington, Kentucky.

Charles W. Brewbaker, General Secretary, Sunday School and Brotherhood United Brethren in Christ, Dayton, Ohio.

J. M. Broady, Pastor, Sixth Avenue Presbyterian Church, Birmingham, Alabama.

Arlo A. Brown, President, University of Chattanooga, Chattanooga, Tennessee.

William E. Chalmers, Secretary, Department of Religious Education, the American Baptist Publication Society, Philadelphia, Pennsylvania.

E. B. Chappell, Editor, Sunday School Publications, Methodist Episcopal Church South, Nashville, Tennessee.

W. G. Clippinger, President, Otterbein College, Westerville, Ohio.

Russell Colgate, Colgate & Company, New York City.

Robert Davids, Director of Organization and Promotion, International Council of Religious Education, Chicago.

Hoyt M. Dobbs, Bishop, Methodist Episcopal Church South, Birmingham, Alabama.

Ray S. Erlandson, Business Manager, International Council of Religious Education, Chicago, Illinois.

Thomas S. Evans, Director, Department of Vacation Church Schools, International Council of Religious Education and Secretary, International Association of Daily Vacation Bible Schools, New York City.

A. W. Fortune, Pastor, Central Christian Church, Lexington, Kentucky.

C. R. Glenn, Superintendent of Schools, Birmingham.

William Hamilton, Vice-President Convention, International Council of Religious Education, Toronto, Ontario.

Arthur M. Harris, Chairman, Executive Committee of the World's Sunday School Association, New York City.

P. R. Hayward, Director of Young People's Work, International Council of Religious Education, Chicago.

Stanley High, Assistant Secretary, Board of Foreign Missions of the Methodist Episcopal Church, Chicago.

Harry N. Holmes, World Alliance for International Friendship Through The Churches, New York City.

Robert M. Hopkins, Chairman, International Executive Committee, United Christian Missionary Society, Saint Louis, Missouri.

J. M. Jones, Jr., President of City Commission, Birmingham, Alabama.

J. L. Kraft, President Kraft Cheese Company, and Treasurer, International Council of Religious Education, Chicago, Illinois.

Frank Langford, General Secretary, Department of Religious Education, The United Church of Canada, Toronto, Ontario.

Miss Mary McSkimmon, President, National Education Association, Washington, D. C.

Hugh S. Magill, General Secretary, International Council of Religious Education, Chicago, Illinois.

Miss Cynthia Pearl Maus, Young People's Superintendent, United Christian Missionary Society, Saint Louis, Missouri.

E. Y. Mullins, President, The Southern Baptist Theological Seminary, Louisville, Kentucky.

William C. Pearce, Associate General Secretary, World's Sunday School Association, New York City.

William C. Poole, Pastor, Christ Church, London, England, President, World's Sunday School Association.

W. Edward Raffety, Editor, The International Journal of Religious Education, Chicago, Illinois.

Harold McAfee Robinson, Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia.

John R. Sampey, Southern Baptist Theological Seminary, Louisville, Kentucky.

L. W. Simms, Chairman, Board of Trustees, International Council of Religious Education, Saint John, New Brunswick.

H. Augustine Smith, Director, Fine Arts in Religion, Boston University, Boston, Mass.

H. Shelton Smith, Director of Leadership Training, International Council of Religious Education, Chicago.

Guy E. Snavely, President, Birmingham-Southern College, Birmingham, Alabama.

Sophie A. Thielgaard, Acting Director, Department of Children's Work, International Council of Religious Education, Chicago.

William O. Thompson, President Emeritus, Ohio State University, Columbus, Ohio.

William Talliaferro Thompson, Department of Religious Education, Union Theological Seminary, Richmond, Virginia.

James I. Vance, Pastor, First Presbyterian Church, Nashville, Tennessee.

Paul H. Vieth, Director of Research and Service, International Council of Religious Education, Chicago.

George T. Webb, General Secretary, The Religious Education Council of Canada, Toronto, Ontario.

Miss Nan F. Weeks, Editor, Children's Division, The American Baptist Publication Society, Philadelphia.

Luther A. Weigle, Department of Religious Education, Divinity School, Yale University, New Haven, Conn.

Sidney A. Weston, Editor, Congregational Publishing Society, Boston, Massachusetts.

There are about ten more names to be added to the general program, and among them will be several speakers of national prominence.

Every afternoon of the Convention week will be devoted to GROUP CONFERENCES. These will constitute a particularly profitable feature of the Convention. The following group conferences will be held, for each of which a strong program has been arranged: Children's Work, Young People's Work, Adult Work, Leadership Training, State Executives, City Executives, Directors of Religious Education, Professors of Religious Education, Editors, Publishers, Pastors, Superintendents, Weekday Religious Education, Vacation Church Schools, Architecture, Fine Arts in Religion, Evangelism, Stewardship, Missionary Education, and Church and Sunday School Publicity.

Special features will be: educational exhibits and a great pageant.

The Young People's Conference which will be held during the last three days of the Convention, and for which a special program has been prepared, promises to be of unusual interest and importance.

Registrations are coming in rapidly. When 7,500 have been received no more can be accepted as this number represents the maximum seating capacity of the Municipal Auditorium in which the Convention will be held.

*Hugh S. Magill.*

# ACTING DIRECTOR OF DEPARTMENT OF CHILDREN'S WORK

WE ARE pleased to announce that we have secured Miss Sophie A. Theilgaard on part time as Acting Director of the Department of Children's Work in the International Council. This arrangement will continue until after the Birmingham Convention, at which time it is hoped a more permanent adjustment may be made. This action was authorized by the Board of Trustees at its meeting on February 1, and Miss Theilgaard has begun her duties.

SOPHIE THEILGAARD

Miss Theilgaard is well known to many state and denominational workers. She is a graduate of the University of Chicago, is a member of Phi Beta Kappa, and has done more than a year of graduate work. She is a trained and experienced elementary worker, both in the public school and the Sunday school. For seventeen years she was superintendent of the children's division of the Sunday school in the Fifth United Presbyterian Church of Chicago, and for the past six years has been principal of one of the large elementary public schools of the city.

Miss Theilgaard is a graduate of the International Training School at Lake Geneva, and has taught in these schools a number of summers. In 1925 she was Director of the International Older Girls Camp Conference at Lake Geneva, and will hold the same position in 1926. She is deeply interested in the work of the Children's Division and brings to it a wealth of training and practical experience.—*Hugh S. Magill.*

## MARION LAWRANCE MEMORIAL ORGAN

SEVERAL plans for erecting fitting memorials in honor of the life and work of Marion Lawrance have been suggested. One that is greatly appealing to his old friends and admirers is the erection of a memorial organ in the church where he did his pioneer Sunday-school work which made him a world figure. For thirty-one years Mr. Lawrance was the superintendent of the Washington street Congregational Church Sunday school in Toledo, Ohio. Not only that, but he was a great music lover and for a time was the chorister of the church. For this reason the organ is especially a fitting memorial.

The Marion Lawrance Sunday school, as it is now called, is housed in a beautiful new building, representing an investment for church and community of over two hundred thousand dollars. This the people of the church are still loyally paying for. They desire to erect the organ as a memorial but, to do the thing which would be fitting, need the help of others. By a happy arrangement of the auditoriums, the new organ will be heard in either the main church or the Sunday-school auditorium. It is planned to spend at least twenty-five thousand dollars.

The fund campaign was launched the last day of January by Prof. H. Augustine Smith, of Boston University, in connection with the presentation of a great pageant at the Marion Lawrance Sunday school, "The World At Prayer."

Friends who desire to have a part in this memorial may send their gifts directly to the Marion Lawrance Memorial Organ Fund, 2013 Lawrance Avenue Toledo, Ohio. Checks or orders should be made payable to the Commercial Savings Bank and Trust Company which is acting as treasurer and will render an accounting to the donors.

*Educational Building, First Baptist Church, Evanston, Ill.*

# CHURCH ARCHITECTURE IN ITS RELATION TO RELIGIOUS EDUCATION

## By Henry Edward Tralle

IF THERE are those who are growing pessimistic about the church, the antidote is an impartial survey of church building activities during the last five years. If they are in doubt as to the vitality of Christianity and the ability of the church to adapt itself to changed conditions, let them visit some of the new educational plants of the various denominations, in almost any section of our great country.

It is not merely the extent of these building operations that is noticeable, but more particularly their character. A large proportion of the one hundred million dollars expended for church buildings during the last year went into facilities for religious education, and for a wholly new type of construction.

These new educational buildings on church lots are real school houses, with assembly-rooms and classrooms having permanent partitions and single hinged doors, and with modern educational furnishings and equipment, making it possible for the church to function educationally as well as worshipfully.

### A Graveyard Monologue

AT THE intersection of two busy business streets in one of our large cities, there stands an attractive old colonial church building with graceful spire, and with a graveyard in the rear and on one side. On the other side of the graveyard, there is now a new three-story, two-hundred-fifty-thousand-dollar educational building, in which is housed a modern program of dynamic religious education. It is evident that none of the old graveyard is inside the church.

This educational building, as it looks across at the old church building and at the monuments between that have been erected to the memory of departed members of an organization with a history that reaches back nearly three centuries, seems to be saying: "Look at me, church ancestors, and know that your labors in the Lord were not in vain. Your descendants are worthy of you. They have built for their day just as you built for your day. They are seeking to make effective in life today the old truths of the old Book through new facilities and new methods, just as you in your day sought through new means to adapt to new conditions the faith and traditions of your fathers. That old building there, with its rugged stones and graceful spire and harmonious proportions, so different from the one that preceded it, spoke to the whole community of the strength and permanence and beauty and aspirations of Christianity, as it does even now to your descendants; and its inner symmetry and simplicity and dignity wafted you into the heavenly places of spiritual rest and refreshment in God's presence. So now, to your children's children, I am bringing an added enrichment of personality. With my school-rooms and play-rooms and prayer-rooms, I am telling them that divine worship and pastoral inspiration must be supplemented by religious education and Christian recreation and group meditation if they are to live as well with God in this complex, industrial age as you did amid the simpler conditions of your day and generation."

Henry Edward Tralle, M. A., Th. D., author of this article and collector of pictures which accompany the article, is a religious education specialist, 353 Fort Washington Avenue, New York City. He is the author of about a dozen books in his chosen field, the more recent ones being: *The Psychology of Leadership, The Dynamics of Teaching, Story-Telling Lessons, Planning Church Buildings*. He is an extension lecturer of Columbia University.

One of the most encouraging things about this building is that it was erected by an old, conservative church, belonging to one of the smaller denominations; and this is only one example. Many others could be cited. Let nobody say, ever again, that churches cannot change. The answer is that they do change. Not all of them, of course, but enough to give us reason for encouragement. Others also can change, and many of them will change.

### Church Architectural Renaissance

THIS RENAISSANCE in church architecture has as its basis the growing conviction that Sunday school, Bible school, Sabbath school, church school, must be a real school, and that a school presupposes a school building and school equipment. This conviction is impatient of makeshifts, compromises, and apologies; and demands that the church take its educational responsibility seriously and equip its religious school adequately.

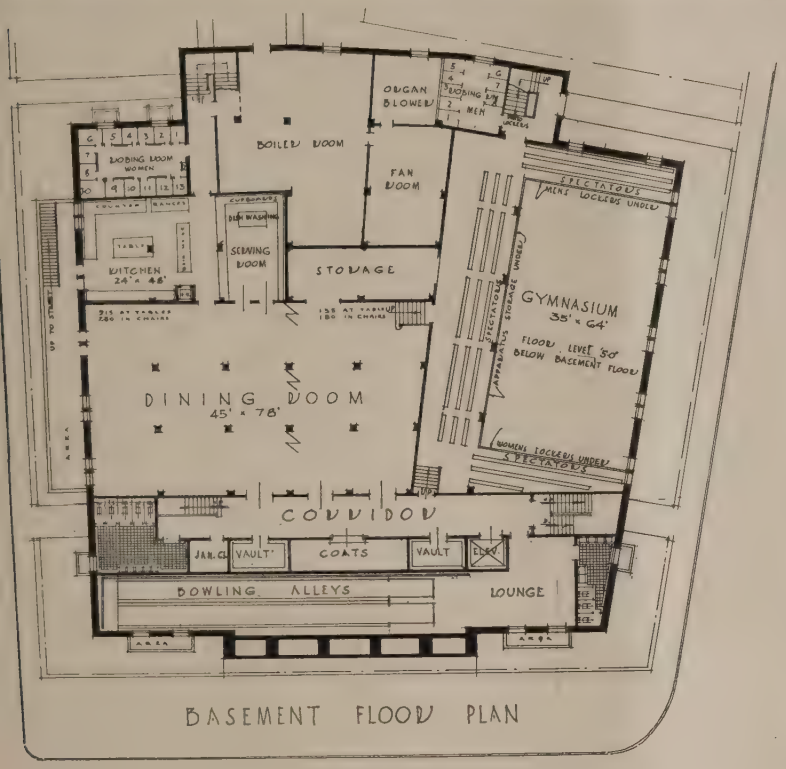
Perhaps the most distinctive characteristic, therefore, of this renaissance in church building is its insistence on classrooms and assembly-rooms with permanent partitions and single hinged doors; and its utter repudiation of rooms with open fronts or with curtains or with movable partitions, which are quite as unsatisfactory in the church school as for public school purposes.

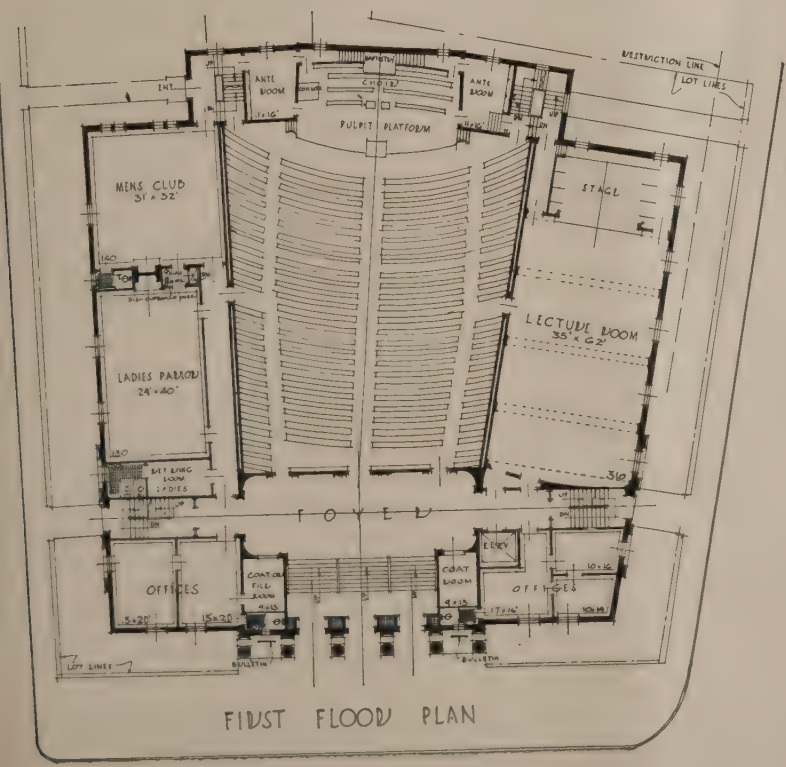
It regards the "Akron plan," with its one large room and its adjacent small

THE FLOOR plans of church-school buildings, with some interiors and exteriors, shown herewith, have been selected because of their illustrative value and because of their representative character. Most of these buildings are already in use, and the others are in process of construction. Not all the plans shown are to be commended in all respects, but, for the most part, they are expressive of the most expert thinking. It is not supposed that any plan here shown will be copied and used, since every new building problem is different from all others in some respects and requires individual study and distinctive handling. "Stock plans" are worse than useless, and are dear at any price. Churches contemplating the building of new educational plants should confer with architects, and the department of architecture of their respective denominations. See list later.

The plans here shown are arranged alphabetically by denominations.

THE FLOOR-PLANS shown on this and the following page are of the Central Baptist Church, Hartford, Conn. This is an example of a large downtown plant of compact construction, fitted to a lot of irregular shape and restricted area. Recently completed. Northern Baptist Convention Department of Architecture, Consultants. Isaac A. Allen, Jr., operating architect.




part-rooms, as historically important, for the reason that it was an important aid to the old one-lesson, one-assembly Sunday school, when the school was handled for the most part as a single group, but holds that it is wholly unsuited to the needs of the modern graded, departmentalized school, which requires as many assembly-rooms as there are departments and as many classrooms as there are classes.

This graded handling of the school of the church has grown out of the development of child psychology and of a vital pedagogy, which have forced us to the recognition of the fact that God has graded the child, in his experience, his interests, and his needs. We have learned that children are not little men and little women, but that they are growing, developing beings with their own distinctive characteristics and unique demands, and we are seeking to grade accordingly everything in our school, the lessons, the worship materials, the equipment, the methods.

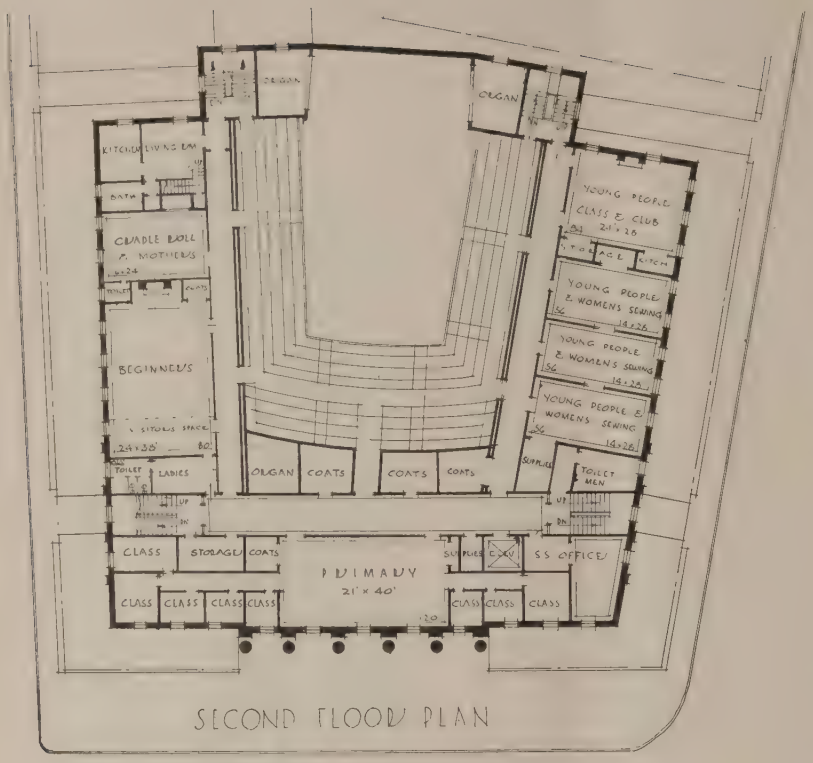
Since we have discovered that the same child is not the same in any two stages of his development, we are seeking to take due account of these differences, and to make the school different in each of its parts, or grades, and to make it fit the child in every period of his development.

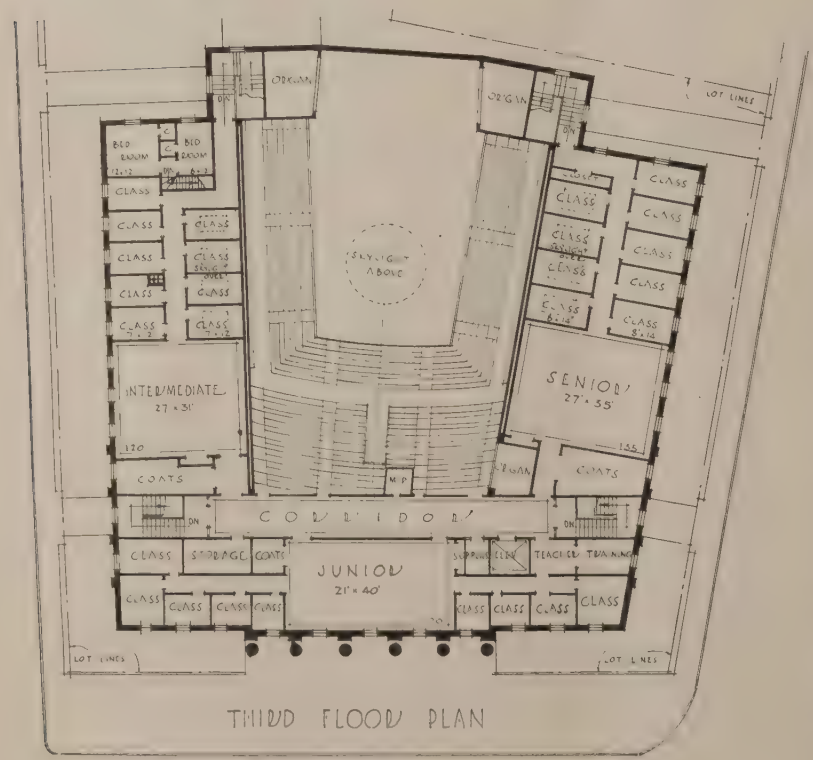
Growing out of our better understanding of the nature of the functioning of mind, there has developed a pedagogy that repudiates the "Five Formal Steps" and that regards teaching as a vital act, rather than a formal process, placing the emphasis upon the skilful impact of teacher personality upon student personalities, putting character and conduct above mere knowledge-content, stressing worthwhile purposive activity on the part of those who are taught, and making large use of the project principle and of student initiative.

Both our new psychology and our new pedagogy take the emphasis away from the ungraded "exercises" of the large single group, and place it upon the graded handling of smaller groups in departments and classes. It is recognized that there may be some educational value in having the whole school together in one assembly occasionally, in the church auditorium or in the recreation room, but the real educational results must be obtained, for the most part, in departmental assembly-groups and in class-groups.

## Building a School House

THIS MEANS that the place to start in planning the educational portions of the church building is with departmental organization. Determine the departmental groupings, and estimate the probable number to be accommo-





ORGAN
ORGAN
LOT LINES
BED ROOM
BED ROOM
CLASS
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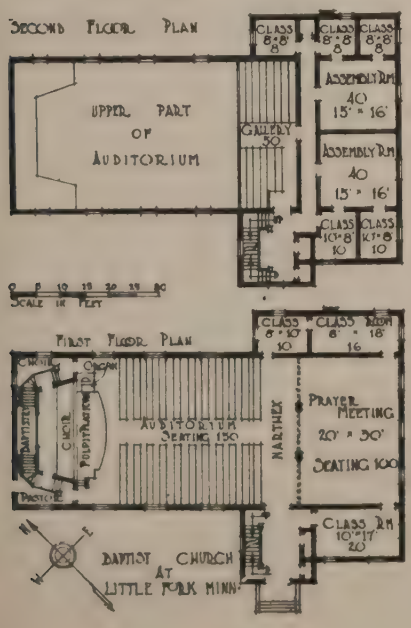
THE PERSPECTIVE and two floor plans shown on this page are of the Little Fork Baptist Church, Little Fork, Minnesota. This is an example of what can be done in a rural community, at a small cost. In use about two years.

methods of handling. Their dawning sense of manhood or womanhood and a growing feeling of independence tend to make them restless and increasingly difficult to control in the junior department, and they feel more at home with the older pupils and do better work there. This has been found to be true in public-school work, and has given rise to the new grading there, with the seventh, eighth and ninth grades in the "junior high school" and the tenth, eleventh and twelfth grades in the "senior high school."

Another reason for the increasing prevalence of the newer grading in the church school, with its three years in the primary department, three years in the junior department, three years in the intermediate department, and three years in the senior department, is that a department with a range of only three grades instead of four can more adequately meet the specific needs of pupils and can be more effectively administered.




Moreover, the three-year departments make for symmetry and economy in the construction of the educational building, since practically the same amount of floor-space will be needed for each of the four departments called primary, junior, intermediate, and senior.

Perhaps one reason why some Sunday schools have kept the twelve-year-olds in the junior department is that there has been no intermediate department in these schools, with its separate departmental meeting and training, for them to enter, and it was a choice between keeping them in the junior department or allowing them to be lost among the adults, in that anachronism known as "the main school." And the schools have chosen the lesser evil. In a new educational building, however, the provision for the intermediates will be just as adequate as that for the juniors, and the embarrassing dilemma will no longer exist.

Some schools have hesitated to adopt the new departmental scheme because the conservative denominational board has continued to furnish literature fitted to the old scheme, but this does not constitute an insuperable difficulty, since fourth-year junior lessons may be used with first-year intermediate pupils. The lesson labels are not important.

## Determining the Proportions

IN THE planning of a new building, and in apportioning spaces to the various departments, it is advisable to take into consideration the present proportions and prospects in the light of general experience. It might not be wise to build in accordance with the present proportions, as these can be changed with improved facilities. The attendance in the intermediate department may be small now, as compared with the junior department, but this may be due to inferior facilities and less effective handling. In several schools with which the writer is acquainted, the intermediate attendance has passed the junior attendance, with improved facilities and more adequate handling in a new building. In a given school the attendance of young people, eighteen to twenty-three years of age, may be small because they are overshadowed or neglected by the adults. There is no adequate provision for them. They need an assembly-room and classrooms of their own. These young people are strongly differentiated both from the seniors and from the adults. At about the beginning of the eighteenth year, quite a distinct change in interests becomes evident. They are in college, or they are working for a living. They are more independent and purposeful in their thinking. They are concerned about their careers. They are more interested in marriage and home-making. On the other hand, their interests are different from those of adults. They are frequently better educated than the adults, they will participate more in departmental and class activities, and they need the training that can come only through the sharing of responsibility and the sensing of practical achievement that they are not likely to get when grouped with adults.

Whatever the final apportioning of floor space in the new building, the conclusion should be reached intelligently. In so far as the general experience can be summarized, the author cannot do better than to repeat here what he said five years ago, in "Planning Church Buildings," as follows: "On the basis of a number of studies and of careful estimates, the following proportions are suggested as a practical working basis for the average church: (1) beginners' and cradle roll departments, 10%; (2) primary department, 10%; (3) junior department, 10%; (4) intermediate department, 10%; (5) senior department, 10%; (6) young people's department,

THE PERSPECTIVE and three floor plans shown on this and the following page are of the First Baptist Church, Winston-Salem, North Carolina. This is an example of a large downtown plant, with an auditorium of rather unusual shape and construction, and with two wings devoted to educational purposes. There are, in this building, double the number of classrooms shown for the primary, junior, and intermediate departments, there being a mezzanine floor in each of these departmental units. In use about one year. Southern Baptist Department of Architecture, consultants; Dougherty and Gardner, operating architects.

20%; (7) adult department, 30%. Thus, for a school of six hundred, provision should be made approximately as follows: beginners' and cradle roll departments, 60; primary department, 60; junior department, 60; intermediate department, 60; senior department, 60; young people's department, 120; adult department, 180."

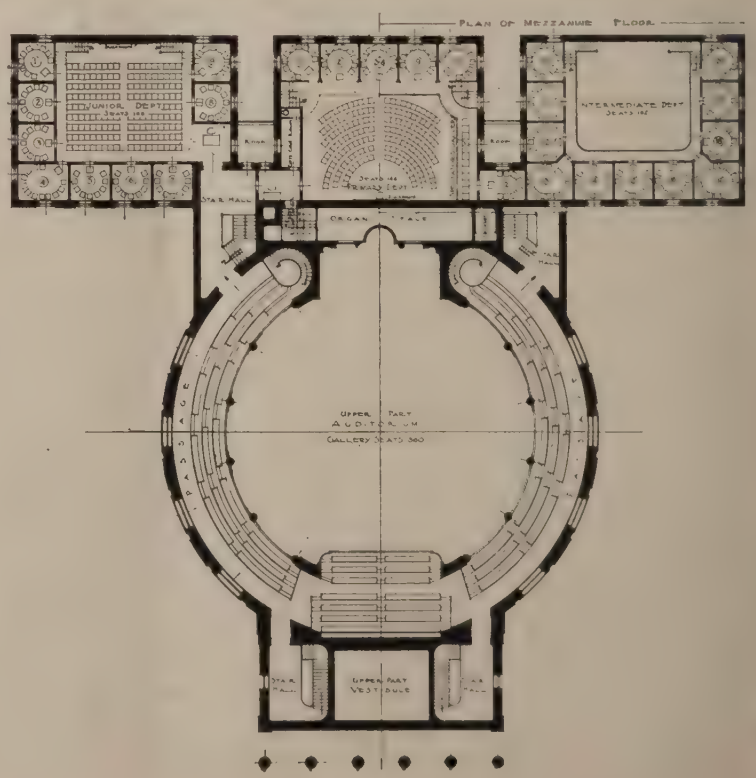
A number of surveys have been made to ascertain the proportions prevailing previous to the erection of the new type of building. Elbert M. Conover, Director, Bureau of Architecture of the Methodist Episcopal Church, in his *Progressive Suggestions for Planning Church Buildings*, gives the results of a survey of conditions in a number of Sunday schools as they were about five to ten years ago, as follows: beginners, 10%; primaries, 12%; juniors, 14%; intermediates, 12%; seniors, 10%; young people, 12%; adults, 30%.

Emery B. Jackson, Associate Architect-Secretary, Department of Architecture, The American Baptist Home Mission Society, in a survey, covering the last six years, of 217 Sunday schools, with an average attendance of 287 pupils, finds the existing proportions before the erection of their new buildings to be as follows: beginners, 10.5%; primary, 13%; junior, 14.5%; intermediate, 12.5%; senior, 9.5%; young people's, 13%; adult, 27%. Mr. Jackson's survey also reveals that the more recent figures that have come into that office "show a considerable increase in the intermediate enrolment."

*The Indiana Survey*, Vol. I, pages 203, 286, 289, 291 and 293, gives concrete evidence of the slight variation between the enrolment of the primary, junior, and intermediate departments. The figures given in this survey go only to the twenty-fifth year, and show the following proportions: beginners, 11.93%; primary, 19.54%; junior, 23.14%; intermediate, 22.10%; senior, 13.51%; young people's, 9.27%.

Mr. Jackson says, "*The Indiana Survey* further shows the following interesting facts:

(1) The enrolment of church-school pupils reaches the highest point at twelve and one-half years of age, which brings it into the intermediate department. (2) In the rural school, the maximum enrolment for girls is at the age of fourteen years. (3) The charts of age distribution show that the enrolment of juniors is one per cent greater than that of the intermediates, and two and one-half per cent greater than that of the primary department. (4) In the rural schools, the enrolment of the intermediates exceeds that of the juniors by one per cent, and there is less than one



and one-half per cent difference between the juniors and the primary children. (5) The above differences would be reduced if the adult department were included in the charts."

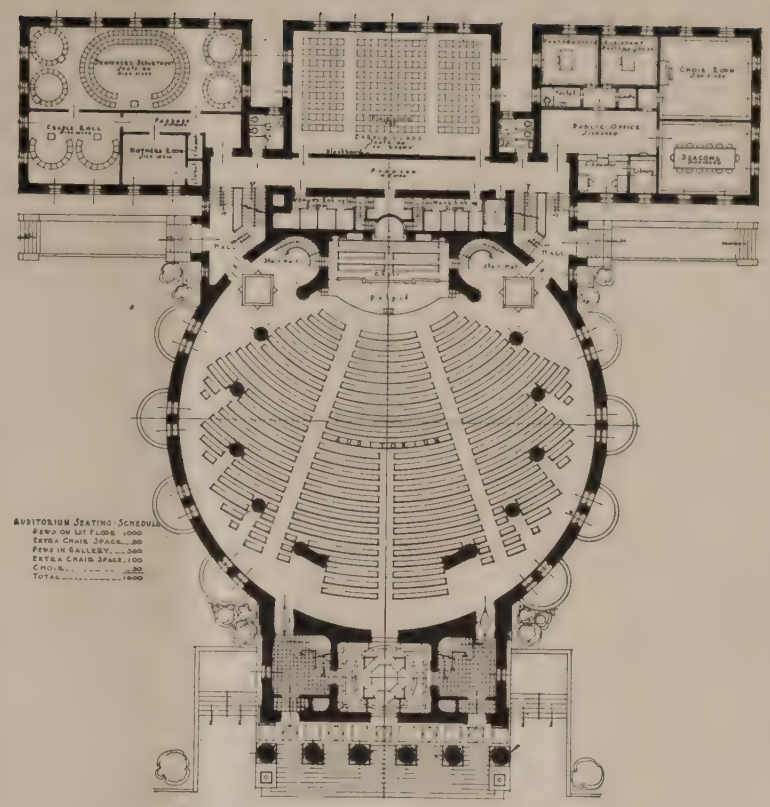
## Building for the Future

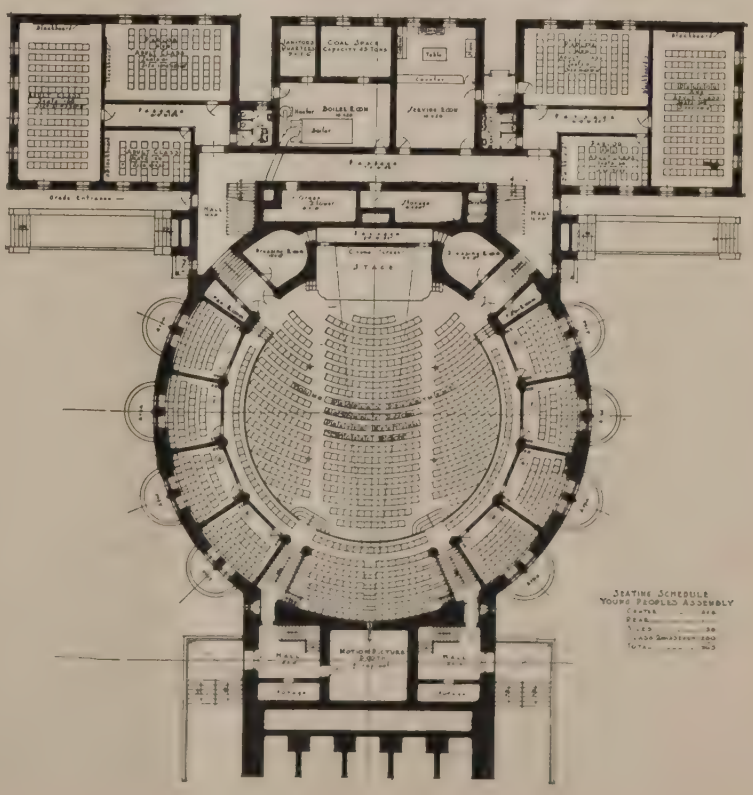
THE GENERAL conclusion to be drawn from these and other surveys, combined with the author's own observations and study of the question, is that practically equal amounts of floor-space should be allotted to the primary, junior, intermediate, and senior departments, and an equal amount also to the cradle roll class and beginners' department, considered together, with a double amount to the young people's department, and three times the amount to adults, unless there are exceptional local conditions that make these proportions normally impossible after proper facilities are provided.

In other words, it is wiser to build for the school of the future than for the school of the present. This has been demonstrated over and over again. It is not safe to take the present proportions in any local school as the sole guide, unless they are normal. These proportions should be considered, but always in the light of general experience. Three years are covered in the cradle roll class and beginners' department. Hold these pupils and you have the same number in the primary department, which also covers three years. Hold these, and you have the same number in the junior department, which also covers three years. Hold these, and you have the same number in the intermediate department, which also covers three years. Hold these, and you have the same number in the senior department, which also covers three years. Hold these, and you have twice as many in the young people's department, which covers six years and, surely, this number ought to be increased by at least fifty per cent in the adult department, which covers all the rest of the years.

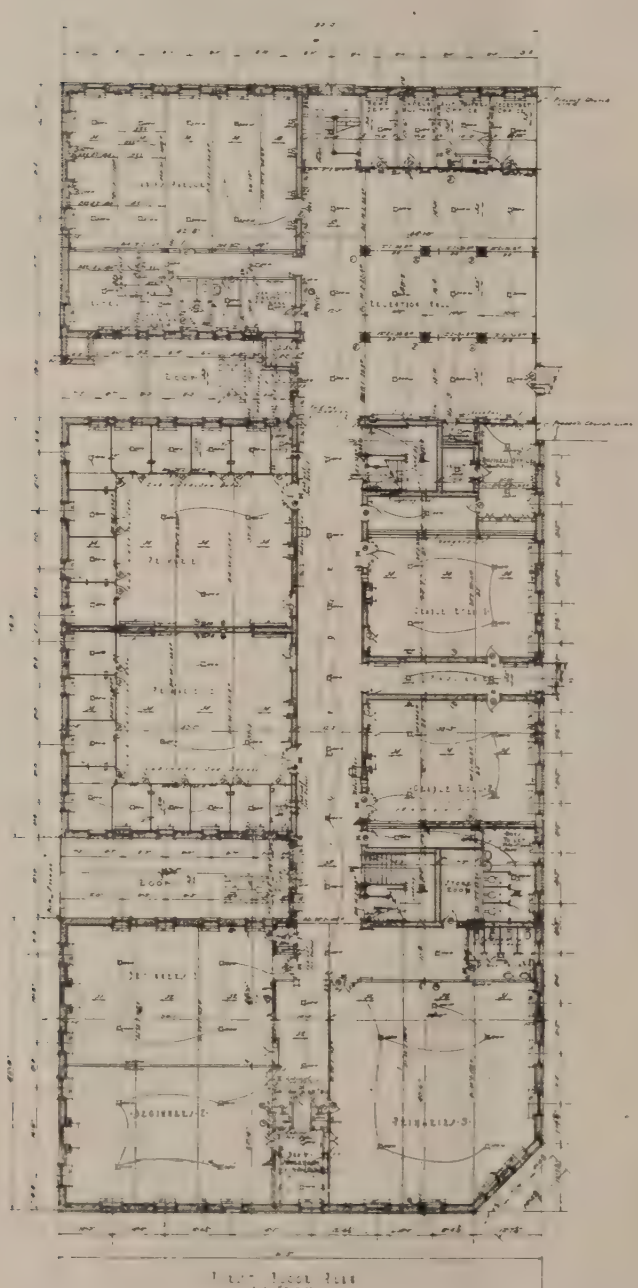
But this is ideal, some one may say. It is. And the best way to reach an ideal is to have one. It is not an impossible ideal in any normal situation, as has been abundantly demonstrated. In some Sunday schools, there are almost no adults, but why? Almost certainly it need not be that way. In some Sunday schools, there are no young people, but why? Probably there is no necessary good reason. If there is, then this needs to be taken into account in planning. If the young people are not in the community, then do not build for them. In some Sunday schools, there are very few intermediates, but why? Perhaps the school has not been providing anything for them that is interesting and helpful. If they are in the community, they can be reached and held.

It is the part of wisdom, of course, to take account of exceptional local conditions, as has already been said. One church that is now building a fine educational structure is making an extra allowance of floor-space for the intermediate department, for the reason that the



FIRST FLOOR plan of the educational building of South Side Baptist Church, Birmingham, Alabama, showing provision for exceptionally large primary and beginners' departments. Hart, Nevins, Freeland and Roberts, architects.



school draws regularly from a near-by institution a number of pupils of intermediate ages. Another church, in its new building, has allotted five times as much floor-space to the young people's department as to any other, because it is in a university community.

In the allocation of the various departmental units, it is advisable usually to place the cradle roll, beginners', and primary departments, and the classes of older adults, on the main floor. The juniors, intermediates, seniors, and young people may be on the second floor, and rarely even on the third floor. If any part of the school must be in a basement, let it be an adult class.

## The Size of the School House

AS TO the total number to be provided for in any new building, it may be said, as was said concerning the proportions of floor-space to be assigned to the various departments, that no fixed rule will hold. Careful account must be taken, in the light of general experience, of all the local factors involved. Rarely it may be wise to build only for the present average attendance, if the conditions are unfavorable to growth, even with improved facilities, where the church constituency is moving away from the community or where competition is exceptionally strong. In most cases, however, allowance will need to be made for a growth in the school of at least fifty per cent. In many cases, it will be advisable to build for double the present number. One church built for a one-hundred-per-cent increase, four years ago, and already the school has outgrown its new building. Another doubled its attendance within a year after building. The average church is more likely to build with too little faith than with too much.

There are three chief reasons why a church school is likely to increase in its attendance as well as in efficiency after the erection of a new building with modern educational facilities. The first is the advertising obtained through such significant achievement, for, while the total number of churches with modern provision for religious education has become considerable, the number as compared with the total number of churches is still comparatively quite small. Therefore, the church that builds for religious education and for Christian recreation, as well as for worship, is doing the unusual thing, and is certain to attract widespread favorable attention and to gather into itself many of the more intelligent and desirable members of the community. A second reason is that the development of such building project involves a campaign of education and stimulation for the workers themselves and makes them more intelligent, more efficient, more faithful, more enthusiastic, and more optimistic. They do more work and better work, and attract competent recruits to their working force. A third reason for increased attendance when a new building is erected is that the improved facilities, combined with the awakening of the officers and teachers, make the school more interesting and worth while to its pupils. There-

fore, it is easier to gain and hold pupils. The most attractive institution in the world is a school of religion with a dynamic program, a competent working force, and adequate building and equipment. It is the greatest of evangelizing agencies as well as the greatest training camp for Christian recruits for kingdom service.

## The Problem of Classrooms

AFTER the size of the school to be accommodated has been determined, with its various departmental proportions, the next important consideration is that of classrooms. How many classrooms are needed? How large will they need to be?

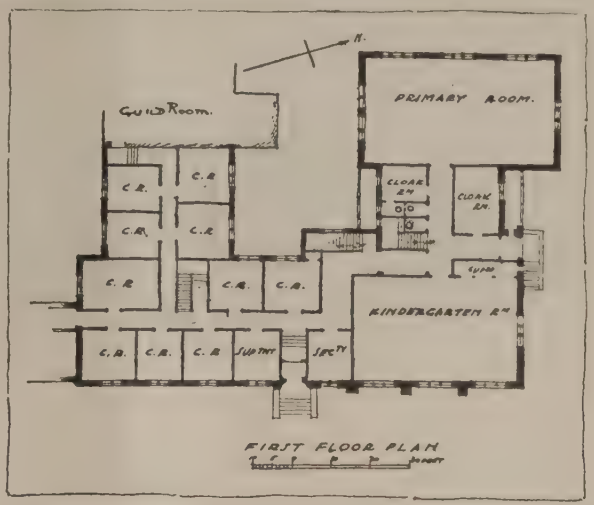
The general answer is that there are needed as many classrooms as there are classes to be accommodated, and that each classroom needs to be large enough to care for the expected average attendance, allowing about eight square feet of floor-space for each pupil.

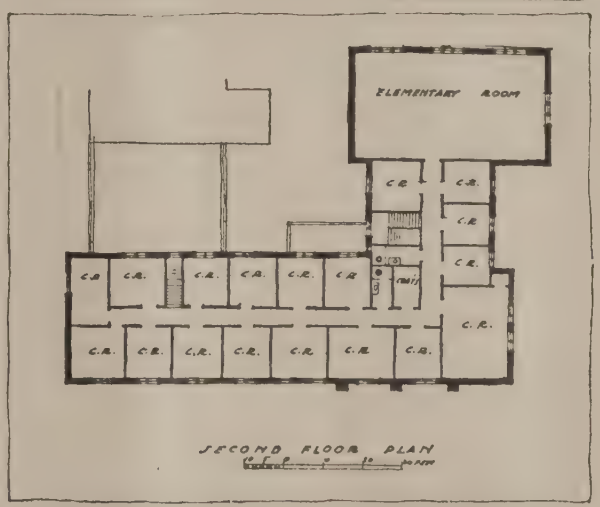
If the school is quite small, the assembly-room for each department may serve also as the one classroom for that department. Suppose the church is in a rural section or in a small village, and the Sunday school attendance will average only about seventy altogether, and there is now on the church lot only a small one-room building for worship and for all other purposes. What is needed in this case is an added two-story building, with a recreation hall on one floor and seven small school-rooms about eight by ten feet on the other. The adults can meet in the church auditorium, and the cradle roll class, the beginners' department, the primary department, the junior department, the intermediate department, the senior department, and the young people's department will be assigned to their several rooms in the new building. There may be a ten or fifteen-minute general assembly in the church auditorium, with all departments present except the beginners' and primary department, but most of the work of the school will be done departmentally.

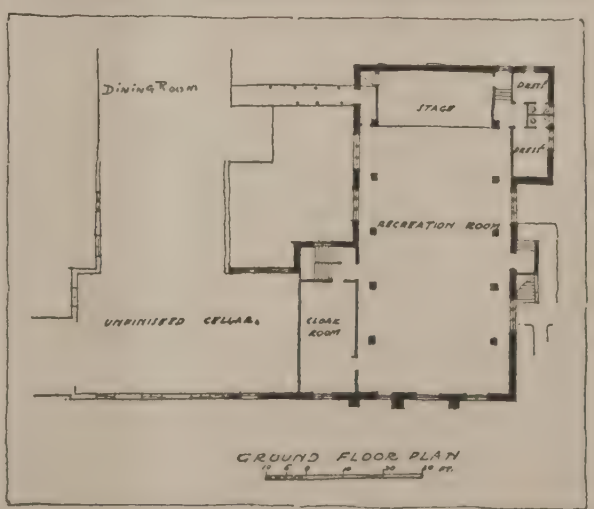
Such an arrangement would be infinitely better than the present arrangement that prevails in so many of our small rural schools, where all meet together for a noisy, fifty-minute, ungraded, ununified period of "opening exercises" that must exercise the patience of God Himself, then "go to their classes" for fifteen minutes of "teaching" in the midst of a hubbub of voices, and then reassemble for more "exercises."

Some of us who know the country people, and who believe in them, rejoice to note the awakening among the rural churches to an appreciation of the best in religious education. Some of the small rural and village churches have departmentalized their schools, and adopted graded lessons, and erected educational buildings, and have ceased to do "the best they can" and are doing better by their children and grandchildren. The Sunday school, better than any other agency, can save the rural situation, but it cannot do it with the one-lesson, one-assembly Sunday school of grandfather's day. We are not living in grandfather's day, and the only way we can be worthy

THE THREE floor plans shown on this page are of the First Congregational Church, Montclair, New Jersey. This is an example of a remodeling and enlargement, of an educational building for a medium-large residential school, with handling in harmony with an imposing Gothic auditorium. In process of construction. Bertram Grosvenor Goodhue Associates, architects.



First Central Congregational Church, Omaha, Nebraska

descendants of our grandfathers is to live in our day at least as unselfishly and intelligently as they did in their day.

If the school to be provided for in a new building will have an attendance of about three hundred, the minimum suggested requirements are twenty rooms, as follows: (1) beginners' and cradle roll departments, two rooms; (2) primary department, one assembly-room and two classrooms; (3) junior department, one assembly-room and two classrooms; (4) intermediate department, one assembly-room and two classrooms; (5) senior department, one assembly-room and two classrooms; (6) young people's department, three rooms; (7) adult department, three rooms. Each assembly-room will serve also as a classroom, so that such a building will make possible a closely graded school, with three small classes in each department above the beginners' and cradle roll departments. In planning such a building, it will be necessary to provide for each of the five departments, primary, junior, intermediate, senior, young people's, an assembly-room about thirteen by sixteen feet, and two classrooms about eight by ten feet each. The total floor-space for a departmental unit of this capacity will be about four hundred and fifty square feet.

It is possible to do good work with a school of this moderate size with seven rooms instead of twenty, each assembly-room being also the one classroom for that department, and the departmental superintendent being also the teacher, in which case about the same amount of floor-space will be required as for the twenty rooms, but most leaders will feel that better results may be obtained with the twenty rooms and the smaller classes, if it is at all possible to secure the larger number of teachers. This matter is discussed under "Small classrooms desirable."

In building for a school of about six hundred, the suggested requirements are forty rooms, as follows: (1) beginners' and cradle roll departments, three rooms; (2) primary department, assembly-room and six classrooms; (3) junior department, assembly-room and six classrooms; (4) intermediate department, assembly-room and six classrooms; (5) senior department, assembly-room and six classrooms; (6) young people's department, assembly-room and four classrooms; (7) adult department, four rooms. In planning the junior departmental unit in such a building, for instance, it must be kept in mind that each pupil will require about fifteen square feet of floor-space, seven in the assembly-room and eight in the classrooms. This means, for a junior department of sixty, nine hundred square feet of floor-space. In dividing this space, the assembly-room will be about eighteen by twenty-five feet, with six classrooms about eight by ten feet. In some buildings, the classrooms will not open immediately into the assembly-room, but into a corridor.

## Small Classrooms Desirable

THERE are some who, even for a school of this size, advocate a handling that is exclusively departmental, with one large class in a department, but such practice is seriously questioned by most leaders. They cannot believe that the best results are obtainable in religious education when the class has in it from fifty to seventy-five pupils covering three grades. Some of the arguments for the closer grading and the smaller classes are the following: (1) The utilizing of the project method, considered so important in religious education today, in story-telling by the pupils, in dramatization, in the making of posters and scrap-books, and in various other purposive pupil activities, is almost impossible in the one large group. (2) The rationalized, motivated, vital handling of memory work is more practicable in the smaller groups. (3) The closer, more potent impact of teacher-personality upon pupil-personalities that is possible in the smaller groups is of significant importance. (4) The helpful week-day contacts of teacher with pupils are more feasible and helpful when the class is small. (5) The comparatively limited teaching time of the Sunday school makes relatively futile the attempt of a Sunday-school teacher to minister effectively to the whole large departmental group. (6) Since teaching is the best method of learning, and since teachers are more helped in teaching than the pupils are in being taught, the larger number of teachers is an enlargement of the scope and power of the school. (7) The small classes give the pupils the benefit of two types of teaching instead of the one that is received when they are taught only in the larger group, for they receive the socialized training in worship in the departmental group and the more intensive intellectual and emotional training in the smaller class group.

### A Challenge

**By Ada Rose Demerest**

God's trumpet has a challenge sounded
Down through Time's corridor,
Since man first knew himself to be
In God's own image made.

Lift up thy head, O man,
Arise and shine, reflect thy God
In every thought and deed;
Be strong, shun wrong,
Steadfastly walk as God may point the way.

God's trumpet has a challenge sounded,
Since man first saw revealed
A glimpse of heaven in the face
Of every little child.

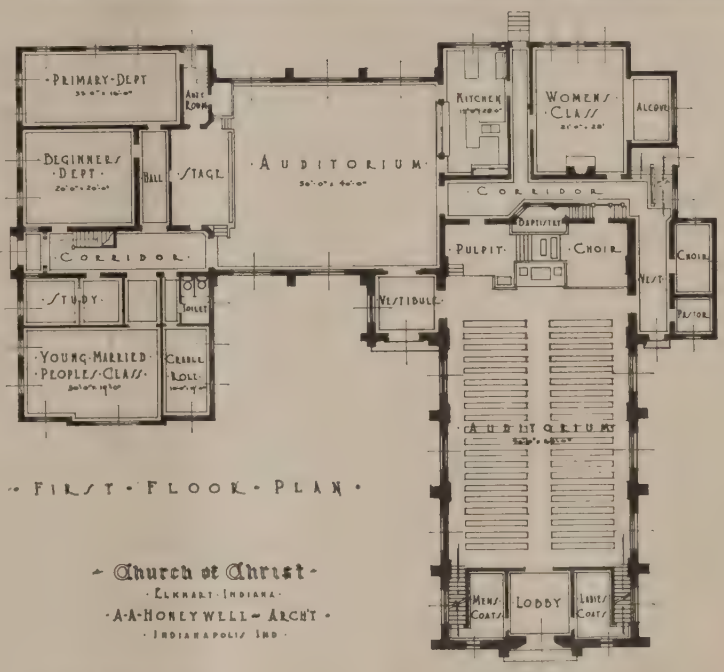
This challenge to thee given,
A task divine and wonderful:
Keep thou thy children's feet
In paths of right;
Interpret to their souls the will of God.

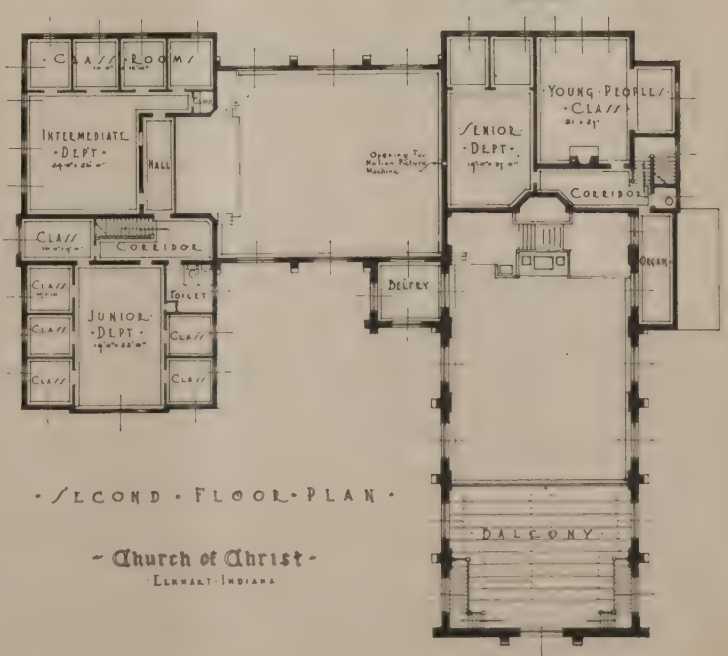
## Those Discordant Voices

WHATEVER the conclusion as to the size of the classes, the basic requirement is that every class, whether large or small, should have for itself the complete separation from other groups that is possible only in a room with permanent partitions and single hinged doors. Why? Psychology gives us the answer. When the class is one of a number of classes in the one large room, there are a thousand sound-and-sight voices clamoring for attention and banging on the pupils' ear-doors and eye-doors and skin-doors, and saying, "Here! Let me in. Don't give attention to your teacher. Give attention to us! give attention to us! give attention to us!" And they do. How can they help it? These pupils are not to blame.

The writer said to a college teacher, "Do you teach a class in the Sunday school?" He said, "No, I do not; I

THE PERSPECTIVE and two floor plans shown on this page are of the Church of Christ, Elkhart, Ind. This is an example of a handling of a medium-size school in a medium-size town. Recently constructed.




wish I could. I tried it, but could not stand it. The nervous strain involved in the effort to compete with the multiplicity of noises from other classes in the same large room was too much for me. It exhausted me and unfitted me for my teaching in the college between Sundays." Let us give to our Sunday-school teachers real classrooms in which to teach, and we shall not only improve immeasurably the teaching of our present teachers, but we shall attract to our teaching staffs in increasing numbers the most Godly and most efficient of the public-school teachers, with their splendid psychological and pedagogical training and their rich experience in teaching.

Here is the principle involved: Any sights and sounds that emanate from any other group than the one with which the Sunday-school teacher is dealing are in the nature of distractions and competitions, and it is simple common sense and good Christianity to get rid of them; and this can be done by providing a separate classroom for every teacher.

## Primary Workers from Missouri

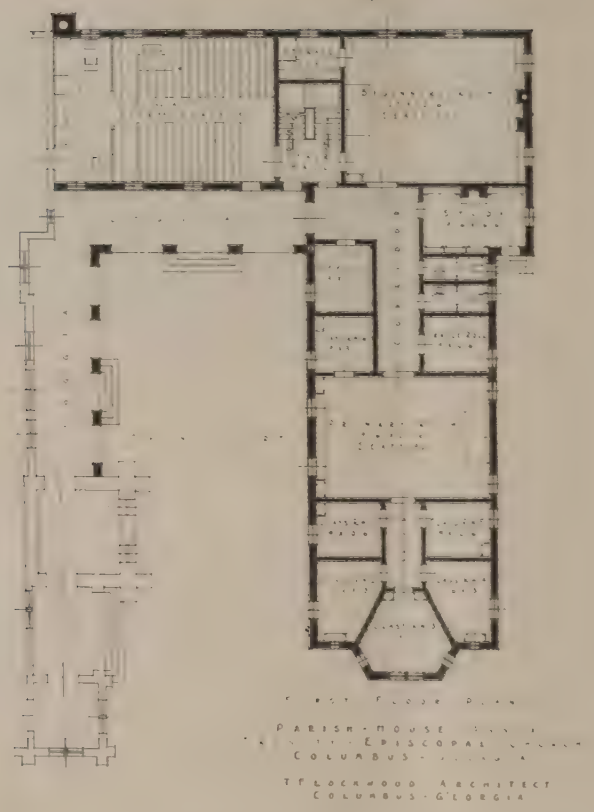
IT HAS been a source of surprise to the writer to find that there are some elementary workers here and there who are opposed to classrooms in the primary department. He voiced this surprise, recently, to a primary superintendent who has an assembly room and twelve permanent-partition, hinged-door classrooms for her department, and her explanation was clear and emphatic.

He said to her, "How do you like your classrooms?"

"Oh, very much indeed," she said. "I used to be a public-school teacher, and I have been superintendent of this department in the Sunday school for over eight years, five years in the old building, where we had no classrooms, and three years in this new building with classrooms. I feel that the efficiency of our department has been doubled through our having these classrooms."

"But," said the visitor, "I find that there are some primary workers who say they do not want classrooms."

"Oh," she said, "that is because they have never tried them. I have, and I know. The advantages are all with the classroom. All the arguments for a separate assembly-room for the primary



THE THREE floor plans shown on this and the following two pages are of the Parish House Annex of the Trinity Episcopal Church, Columbus, Georgia. This is an example of how a modern educational and recreational building may be beautifully handled in harmony with a Gothic church auditorium. Now in process of construction.

department are also arguments for primary classrooms. I feel that each of my teachers needs a separate room for the handling of her smaller group just as much as I need one for the handling of the departmental group, and for the same reasons. What are the objections that have been offered against classrooms for primary pupils?"

"One elementary worker who holds an official position with a denominational board, and who opposes classrooms for the primary department, says that the brevity of the class period and its little importance as compared with the departmental service make classrooms unnecessary. She said also that, as the department grows, it is better to add classes rather than to let the classes increase in size as is necessary when there is a fixed number of classrooms."

"I cannot see that either of these objections is valid. As to the second, the same teacher can handle ten or twelve pupils in a classroom to better advantage than she can handle five in the large room, where there are other classes. The improvement in the interest and efficiency of some of my teachers since we have had the classrooms has been most surprising, and their classes are considerably larger now than they were then. As to the other objection, I should say that the shorter the class period, the more necessary it is for the teacher to have a separate classroom, in order that she may make the most of the time without disturbance from other classes. As to the relative importance of the class work and the assembly work in the primary department the surest way to keep the class work from becoming more important is to compel the teachers to teach in the midst of the confusion that prevails when all the classes are in the one large room. Moreover, the superintendent of a primary department ought to feel that she is more an executive than a platform performer. I magnify my departmental program, and make careful and conscientious preparation for it, but at the same time I feel that the major part of my work consists in enlisting and training and inspiring my teachers, so that their work may become increasingly important. I observe my teachers, and confer with them, and encourage them, and we meet regularly in a departmental conference in which we consider the needs and problems and lessons of our department and listen to reports on helpful books and magazine articles."

One of the best superintendents of one of the best primary departments in the country writes to this writer as follows: "We are delighted with our classrooms. I have not only observed my teachers in these rooms, but I have occasionally taught a class myself, and I find that the minds of the children are more readily concentrated upon the lesson since their attention is not distracted by the voices and movements of the children in other classes. I feel that to build a Sunday-school structure without separate classrooms for the primary pupils would be the biggest educational mistake for this department that could possibly be made."

Another primary worker, who was superintendent of the primary department in her church for a number of years when there were no classrooms for any group, and who has tried out primary classrooms for nearly a year, in a new building, is quite emphatic in her approval of these rooms. She says: "Classrooms

eliminate the many disturbances that result when the many classes are together in the one room, enabling the children to concentrate more completely upon the work in hand. We have been able to have larger classes, with better results, than in the old building."

## Junior Boys and Girls

BUT WHY multiply the evidence? Let us now turn for a moment to a consideration of classrooms in the junior departmental unit. It would seem that any one at all acquainted with a practical genetic psychology ought to know that there are more reasons for separate classrooms in the junior department than in any other department, because juniors are especially active, literal, matter-of-fact, observant. They are more readily subject to distractions from other groups than are any other pupils in the school.

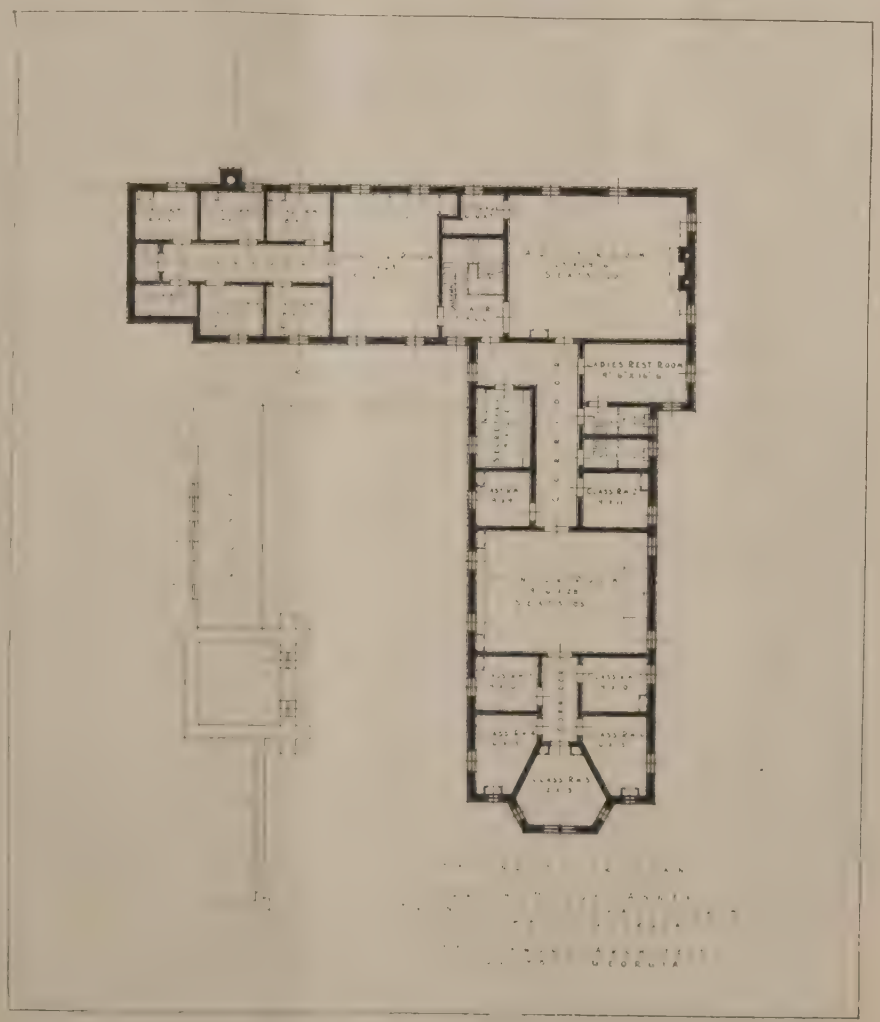
But there are a few junior workers here and there, who still object to junior classrooms, on two grounds, namely, that they complicate the problem of discipline, and that they necessjtate a break between the worship period and the classroom period. Actual experience with classrooms has demonstrated that these objections are not well founded. Classrooms invariably effect a decided improvement in the order and attention, for the reason that the chief temptations to disorder and inattention have been removed. The shifting of classes from assembly-room to classrooms, between the worship period and the class period, is a material advantage, for the change serves as a rest and as a preparation for the work of the second period. Any undesirable effects resulting from the changing from one room to another must be due to inefficiency in handling, and not to the fact of shifting.

A successful junior superintendent, with four years' experience with junior classrooms, in one of our best Sunday schools, sends to this writer the following statements: "(1) The question of discipline is greatly minimized in that (a) owing to the smaller audience the desire of the average junior to show off receives much less encouragement, (b) all outside attractions and distractions are cut off when the classroom door closes, (c) if a pupil needs reproof the matter is known to his classmates only and not to the entire school. (2) It is possible for the teacher to use blackboard, wall-maps, wall-pictures and other devices for securing and holding attention which could not be handled in open class spaces. (3) Pride in the appearance of these classrooms can be aroused in pupils. (4) Wall-space for the display of pupil's hand-work tends to encourage them to do their best in this. (5) Contests, Bible drills, etc., more nearly suitable to the age of the pupils can be conducted in the classroom than could be held in the open school. (6) Juniors are active, and the moving from the assembly-room to the classroom, and the return, give opportunity for satisfying the desire for motion."

Another fine junior superintendent, with three years' experience with junior classrooms, writes: "I am very much in favor of classrooms. In my department, we have five classrooms, and then we have three classes in the assembly-room besides. It would be very much better if we had a classroom for each class. With only one hour for Sunday school, thirty minutes for the study of the lesson, the teacher needs a classroom where she can be uninterrupted. The teacher can get closer to the boys and girls. In some classes, the boys and girls are taught to give sentence prayers. Some classes form prayer groups. If all eight classes were in the one room, this would be impossible. When, occasionally, a class of lively boys seem a little difficult to control, they are much better controlled in a classroom. Pupils in a classroom are not subjected to the many interruptions that are caused by those who come to consult the superintendent, the secretary, etc."

A third experienced superintendent says: "I believe in classrooms for juniors because I have had experience, first without classrooms, and now, for one year, with classrooms. We are getting far better results than we possibly could get in the old building, where we had no classrooms. In a classroom, the teacher has better attention, can use a blackboard, is able to develop class spirit and cooperation, and is under less nervous strain than when teaching in a large room where there are eleven other classes."

In building for a larger school of from seven hundred to fifteen hundred, the same principles obtain that control in building for three hundred or six hundred except that the assembly-rooms will be larger, and there will be more classrooms. There need not be a proportionately larger number of classrooms, since, in a large school, the classes may be larger. There is no objection to having larger classes than those of the usual very small size that obtain in the average Sunday



school, provided there are classrooms, and provided also that the members of each class belong to the same grade Where these conditions prevail, it is possible to handle effectively as many as twelve in a primary class, as many as fifteen in a junior class, as many as twenty in an intermediate class, as many as twenty-five in a senior class, and as many as thirty in a young people's class. Some leaders advise even larger classes in these departments in a very large school.

## Providing for Adults

THERE IS considerable division of opinion concerning the value of large adult classes. Some hold that an adult class should be limited to forty or fifty, while others believe that the large class with a thousand or more is advisable. There are those who go so far as to say that no teaching is possible in a large class. Perhaps this is an extreme statement, for while the lecture method, which is practically demanded in the large class, may not be the one best method, it is nevertheless one good method to be used with adults, and it is possible, with the right kind of lecturing, to do some real teaching with a class of a thousand or more, and even to supplement the lecture method to some extent with the discussion method and with the project method. This large class may be so organized as to secure on the part of the members a large measure of service activity. Usually a large adult class is built up around a strong personality, the teacher or the president, and it has in it tremendous possibilities for advertising the church and religious education and Christianity.

On the other hand, in the average church, it is likely that better educational results with adults may be obtained in smaller classes. So, in even a small Sunday school, there will be needed at least two classrooms for adults, one for men and the other for women, or better probably one for the younger adults and the other for the older adults. In a school of five to seven hundred, there ought to be at least four classrooms for adults. In a few of our larger buildings that are now being planned there are from fifteen to twenty classrooms for adults.

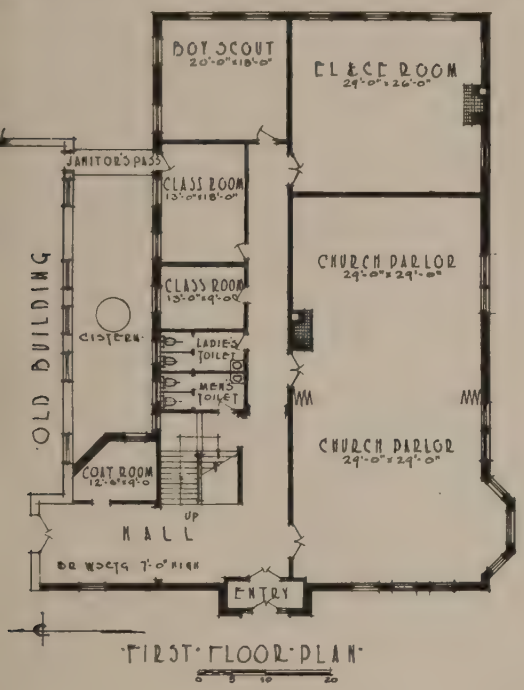
It is advisable when practicable to locate the adult classrooms on the main floor, easily accessible from the street, or on the basement floor if any classes must go there. Usually the largest of these rooms should be utilized for as many purposes as possible—for teaching, for prayer-meetings, for missionary meetings, for socials, for lectures, etc. In most cases the adult class will prefer to have its own service of worship in its classroom, but it would be an advantage if all the classes in the adult department could unite in a fifteen-minutes' program of worship, in the church auditorium, in the chapel, or even in the recreation room. If this program of worship is built around a definite theme, and is so conducted as to evoke real worship, it will abound in teaching values.

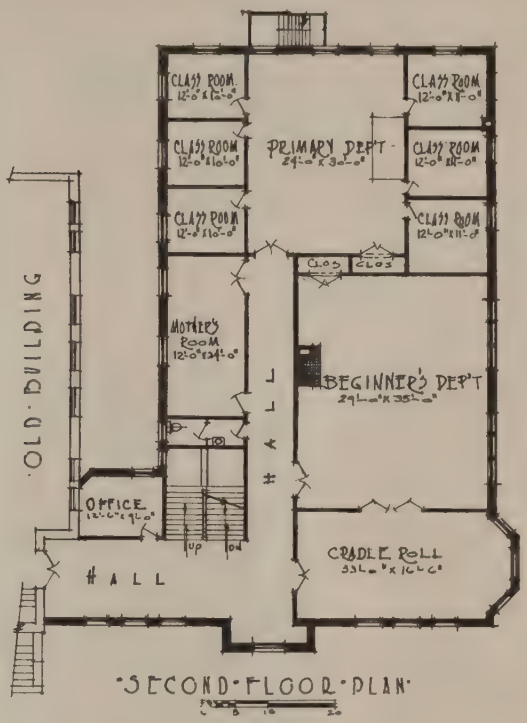
In a large plant, a secondary auditorium, or chapel, for the smaller church assemblies, is decidedly desirable. One of the many uses of this room would be for a large adult class on Sunday. Every church needs a well located, attractively furnished ladies' parlor, which may be used also as an adult classroom.

## The Fellowship Hall

FOR ALMOST every church, large or small, there is needed a recreation room, to be used for dining, games, entertainments, dramatizations, lectures, and various other purposes. If this room is to be used for basket-ball, it should be at least forty by sixty feet, with a clear ceiling of nineteen feet, and with at least twelve feet under the galleries for spectators. The recreation hall will not be suitable for the use of a school department on Sunday, but it may be used for a class of adults if this seems necessary. Such a room will enable a church to function socially, and to achieve through its recreational program an important phase of religious education that cannot be accomplished in any other way. It is not simply that such provision attracts to the church and holds there both young and old, but that they are gradually being educated religiously through their various social activities. This recreation hall very rarely should be a basement room. Basements are unattractive and expensive. They are desirable only for storage and for heating plants. And certainly they are not adapted to religious education. It is an abasement of religious education to attempt to conduct it in a basement. It is true that some church basements are better than others, but all of them are bad for religious education. A revival would be inaugurated in many a church if it would lift the Sunday school out of the musty smells and the prison-like surroundings and the semi-darkness of the basement up into inviting school-rooms shot through with God's good daylight and fresh air.

The three floor plans shown on this page are of the First Evangelical Church, Naperville, Ill. This is an example of the adding of a separate educational unit to an old building. There are thirty-four rooms in this new building, and twenty-six in the old building. New building in use several years. Herbert A. Brand, architect.



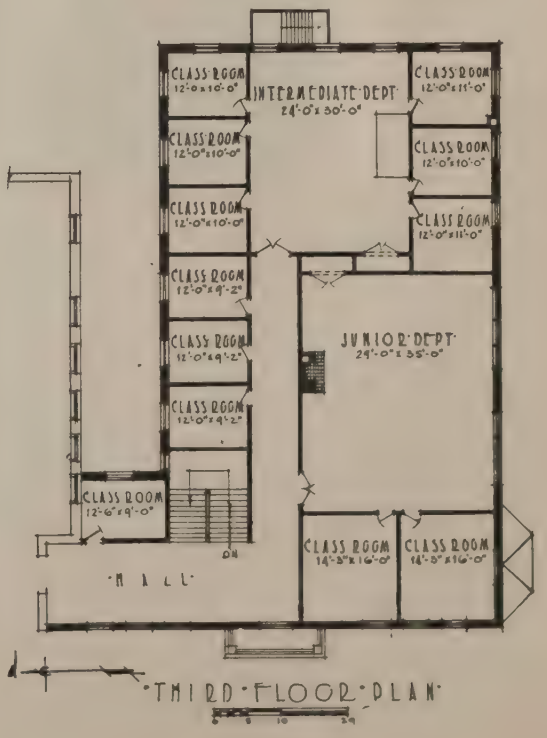




## The Church Auditorium

IT MUST not be thought that the new emphasis upon building facilities for religious education and for Christian recreation implies a lack of appreciation of the church auditorium. On the contrary, our advances in religious education enable us to better appreciate the teaching value of an auditorium that is so constructed and beautified that it facilitates vital preaching and enhances sincere worship.

At the same time, the educator is concerned that the church shall not spend all its money on the auditorium, and have nothing left for a school house and a recreation hall. He deems it ecclesiastical folly for a church to build its auditorium with a capacity that can be utilized only on rare and exceptional occasions, while the normal and regular needs of its Sunday school are unmet and ignored.

He is concerned also that enlargement of the auditorium for special occasions should not be obtained by means of movable partitions connecting with educational rooms, for he believes that there are at least two better ways to provide for such enlargement. One way, and the preferable of the two, is by means of galleries, or balconies. Galleries are economical, they do not



THE THREE floor plans shown on this and the following page are of the Broadway Methodist Episcopal Church, Indianapolis, Ind. This is an example of building for a medium-large residential school in a city. Entire building now in process of construction. Bureau of Architecture of the Methodist Episcopal Church, architects.

materially increase the cubic contents of the building, and they do not encroach upon the lot spaces which rightfully belong to the educational work of the church. Moreover, galleries are not particularly noticeable when they are not filled, and empty galleries on regular occasions do not militate psychologically against either the minister or the congregation. In a room of considerable size, the galleries may be on three sides of the auditorium, for the sake of acoustics and aesthetics and in order that those who are seated there may feel that they belong to the audience as participators and not as mere spectators. The latter effect is enhanced if there are stairways connecting the galleries with the floor at the foot of the pulpit. In a Gothic auditorium, the galleries will be in the transepts.

A less desirable method of securing auditorium enlargement is to build a part of the recreational hall across the rear end of the auditorium and to use this when a greater seating capacity is desired. In no case should school rooms be used for such enlargement, for the movable partitions mar the attractiveness of the auditorium and at the same time make the best educational work impossible.

The religious educator is opposed also to the building of a large room for the assembly of the whole school. When it is felt that the school as a whole should be brought together, the place for such assembly is the church auditorium, or the recreation hall. When a church builds a large auditorium for its Sunday school, it is practically duplicating what it already has in its church auditorium; and it has wasted money and lot-space that ought to have been devoted to an educational building with assembly-rooms and classrooms.

There is not space here for a discussion of the remodeling of old church buildings. So far as provision for religious education is involved in any remodeling, the principles already discussed will apply. In tearing down and rebuilding a part of an old building, particularly if it is of solid stone construction, the expense involved is rarely warranted by the results. Usually the best remodeling is accomplished through addition. Almost always it is better not to disturb the old building, but to build a new two or three-story building, in order to acquire educational facilities. Sometimes, particularly when the present building is of frame construction, remodeling will be found to be feasible. Occasionally, an "Akron plan" Sunday-school room, with part-rooms around it, may be remodeled to advantage. If the ceiling is from twenty to thirty feet high, a second floor may be built in, extending the gallery floors, with division of floor-spaces into assembly-rooms and classrooms, with permanent partitions and hinged doors. Care must be exercised, however, to see that each assembly-room and each classroom has outside light and air.

In planning a new building, it will be necessary, after determining the size and proportions of the church auditorium and the school rooms and the recreation hall, to place and relate these several portions of the building in such a way as to form a unified structure, providing for offices, toilets, club-rooms; kitchens, coat-rooms, corridors, entrances, stairways, and any other needed facilities, and to make the whole distinctive and beautiful.

## Beauty as Well as Utility

NOT ONLY should it be impossible to mistake a church building for a library, a bank, a hotel, or a garage, but it should compel attention and command respect. It should be characterized by dignity, simplicity and beauty, and should be an effective advertisement of the high spiritual values of individual and community life. The problem is not so simple a thing as the mere choice between the Gothic and the Colonial styles of architecture, for either may be made ugly and inappropriate. The problem is far more complex and difficult, and, for a small church as well as a large one, it requires expert handling.

The principle involved in the solution of this problem is well stated by Professor Joseph Hudnut, head of the department of architecture in the University of Virginia. He says: "I believe that it is our business as architects to study and to understand, first of all, the trend of Christian thought in our country, to learn the needs of the new Church, its spirit and aims; and then, forgetting for the moment the churches of the past, we should try to work out a practical economic plan for a church-building suited to the new conditions. After that, we should think of some way of making that building beautiful and expressive, turning for guidance and inspiration to all the great architectures of the past—just as the men of Amiens turned to the Byzantine manuscripts, the Roman ruins, to Palestine and to Syria, and to the ruder architecture evolved from the Teuton forests. Good taste, restraint, significance, are just as possible for us as for them. However primitive and experimental the first results of this method of work may be, they will at least be free (I hope) from affectation and artificiality—those two most grievous sins of modern architecture. We can expect, at least, a simplicity and a directness which shall be in harmony with the thought

and temper of present-day Christianity; our bright outward shell shall grow out of and so express the native inward spirit. If that spirit is exalted and sincere it will surely achieve, in time, an expression that is beautiful."

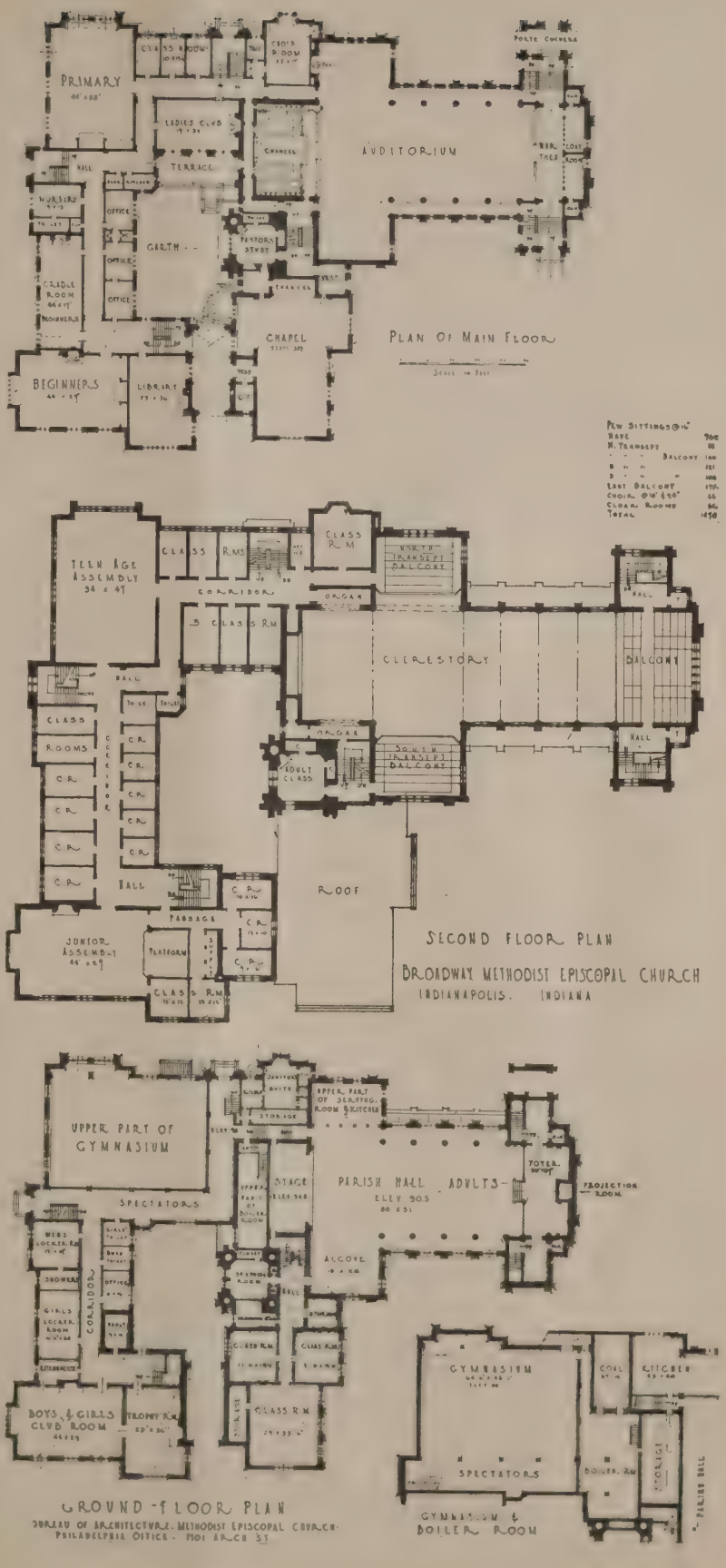
## What Every Teacher Needs

HAVING discussed the interior provisions of the modern church building, and its exterior appearance, there remains to be considered particularly, in behalf of the religious educator, the interior finish and furnishings of the classrooms. It is not enough that the Sunday-school teacher have a room in which to teach; he needs a room that is appropriately finished and furnished. He is entitled to a room in which he can do his best teaching.

His requirement is four-fold. He needs isolation, comfort, equipment, and homelikeness. In order to have isolation, he must have his own separate classroom, of permanent-partition, hinged-door construction, such as has already been described and illustrated in this article, with sound-proof floor construction separating it from rooms above or below, and windows with white cathedral glass or some other kind of white glass that shuts out the distracting sights of the out-of-doors. In an office room or a home room or any other room in which any one is confined for hours at a time, it might be an advantage to be able to rest the eyes by looking out through the window, but this reason will not obtain in a Sunday-school room, where the only reasons for windows are light and ventilation. In this room, the whole world for the time being consists of the class and the teacher and their cooperative educational activities, and all distracting sights and sounds must be excluded in order to make possible the best results. If, in the summer time, there is something beautiful outside which the pupils ought to see, and which cannot be better seen before or after the teaching hour, then the window may be raised. On the other hand, there are those who prefer the clear glass, particularly for small rooms, holding that it promotes a sense of space and freedom. A service box, placed in the wall of the classroom, will protect the class from disturbance by the secretary and treasurer. This should be a receptacle the thickness of the wall and twelve inches by sixteen inches, with inside door with latch for the class secretary, and door with latch on the corridor or assembly-room side, for departmental secretary and treasurer the center being about four and a half feet from the floor. A rug on the floor, or at least rubber tips on chair legs, will eliminate innumerable disturbing noises.

A visualization clear-glass pane in each classroom door, about four and a half feet above floor will save the class from much disturbance.

The second requirement of the teacher and his class is that they be comfortable and at ease, and this requirement involves suitable seats, and proper lighting and heating and ventilation and good acoustics. The seats should be of proper



THE TWO floor plans shown on this and the following page are of the Buncombe Street Methodist Episcopal Church, South, at Greenville, South Carolina. This is an example of how provision may be made for a large-town school in an educational addition. Now in process of construction. Other provisions on third floor and on basement floor not shown. Architectural Department of Methodist Episcopal Church South, Architects.

FIRST FLOOR PLAN

construction and of right height. For the cradle roll pupils, they should be eight and ten inches in height; for the beginners, ten and twelve inches; for the primaries, twelve, fourteen and fifteen inches; for the juniors, sixteen and seventeen inches; for the intermediates and others, eighteen inches. Where a class table is used, it should be of convenient height, either round or rectangular. The cut-out tables, advocated by some, bring some members of the class without the range of vision of the teacher; they are unsightly, and they possess other disadvantages.

The lighting of the room is of prime importance, because eye-strain will result either from insufficient light or from glares. Pupils should not be allowed to sit facing a window. North rooms are not desirable. Windows should be provided with adjustable shades, preferably of light buff or ecru or tan tint, and slightly translucent, as these cut down the direct sunlight and diffuse the light passing through them. The ceiling and walls demand intelligent treatment. John J. Donovan, in *School Architecture*, says: "The ceiling and wall surfaces are secondary sources of light, receiving and reflecting light, and therefore should be as light as is artistically permissible, white or tint of a light cream order, with flat or mat finish, as glossy surface gives glare. The lower part of the side walls is of less importance, and for appearance it may be desirable to have a dado of some darker neutral color, as finger-marks and other disfigurements are not then so noticeable."

## Comfort and Equipment

INTELLIGENT attention should be given to the heating and ventilation of the school room. Heating by steam is regarded as most satisfactory. Forced ventilation is not thought to be advisable in a church-school building, for various reasons. It is better to depend on natural ventilation. Windows on one side of a room are not sufficient. In addition to the windows, there should be an air register in wall or ceiling or a transom over the door which opens into the assembly-room or corridor. This transom need not be of glass, should be adjustable, and should be of the same color as the door. Pupils should be protected from window drafts by sloping glass shields at bottom of lower sash, or some type of window with adjustable ventilating device should be used.

Too much emphasis cannot be placed upon the importance of good acoustics in the school room, whatever its size. Religious education is seriously endangered by our modern type of construction, with its steel and its hard plaster and its cement floors, all of which reflect sound waves instead of absorbing them. Reflected sound waves make speaking difficult and ineffective. Therefore, for the sake of good accoustics, as well as for other reasons, it is becoming increasingly necessary to provide rugs or carpets for the floors and curtains and draperies for the windows, as these absorb sound waves and are a potent aid in teaching. Cushions on the seats also will help in this respect.

Another requirement of the teacher in the church school is suitable equipment. For every primary, junior, and intermediate classroom there is needed a class table of suitable size and height and durable chairs of light weight and proper heights. For senior, young people's, and adult classrooms, student chairs, with table-arm for writing, are desirable.

A blackboard of some kind is an indispensable part of the equipment of every classroom. It need not be large for the church-school room, as it will be used only by the teacher for the most part. If built in, it should be placed on the entrance end of the room, on opposite side from window, and should be of dull finished slate, preferably of dark green color. If portable blackboard is used, it should be of light weight on stable base. Endless cloth

blackboard on rollers, with yielding surface, is desirable. If economy is urgent, a yard or a half yard of blackboard cloth, with light strip of wood at top and at bottom, and hung on the wall, is practicable.

Various other types of equipment, such as maps, books, hand-work materials, pictures, illustrative objects, and the like, should be provided in accordance with the grade and the need; and these should be kept in order, when not in use, in cabinet in assembly-room for the beginners, primary, junior, intermediate, and senior departments, and in built-in cabinet in the classroom for other classes.

## The Inviting Classroom

A FOURTH requirement in the classroom, for good teaching, is homelikeness. If we are to make progress in religious education, we must get away from institutional bareness and rigidity and uniformity and so decorate and furnish the classroom that it will possess everything of essential educational value that is to be found in the best equipped public-school room plus the cozy quality that is found in a well-furnished room in a good home.

This requirement absolutely demands a rug or carpet on the floor, curtains and draperies at the windows, pictures on the walls, single hinged door of attractive appearance, and a harmonizing color scheme.

An interior decorator, speaking of a room in a home, says that it should be "gracious and hospitable, like a beautiful smile of friendliness and warmth, inviting us to remain." He says: "A floor covering is no longer considered as a mere decoration, but as a source of inspiration, whereby to create the atmosphere that will express personality, the secret of every pleasing room. The heart of the room is the rug. It is the central unit from which all the other units—furniture, drapes and accessories—seem to radiate. Around its color scheme the decorations are built; its tone and texture pulsate with a warming welcome. Little of the real spirit of the room is left if the rug is taken out."

Who would want to entertain his friends in a room with a bare floor, or to sit in it to read or write? Why should any of us be content to be less comfortable and less hospitable in the house of God than in our homes? Let us, by some means, have rugs in all the classrooms in the church-school building. Grass rugs would be better than none. Rugs or carpets of good standard quality are most desirable, and usually obtainable.

## Sanity as Well as Sanitation

SOME may object that rugs in classrooms are unsanitary. They are. But not more so than in our homes. A rug in a home needs to be vacuum-cleaned every week or two, whether it needs it or not. Sanitation needs to be considered, but we cannot live by sanitation alone, and sanity is more important than sanitation. We cannot have anything worth having in religious education unless we are willing to pay the price in intelligent effort and in constant care and attention.

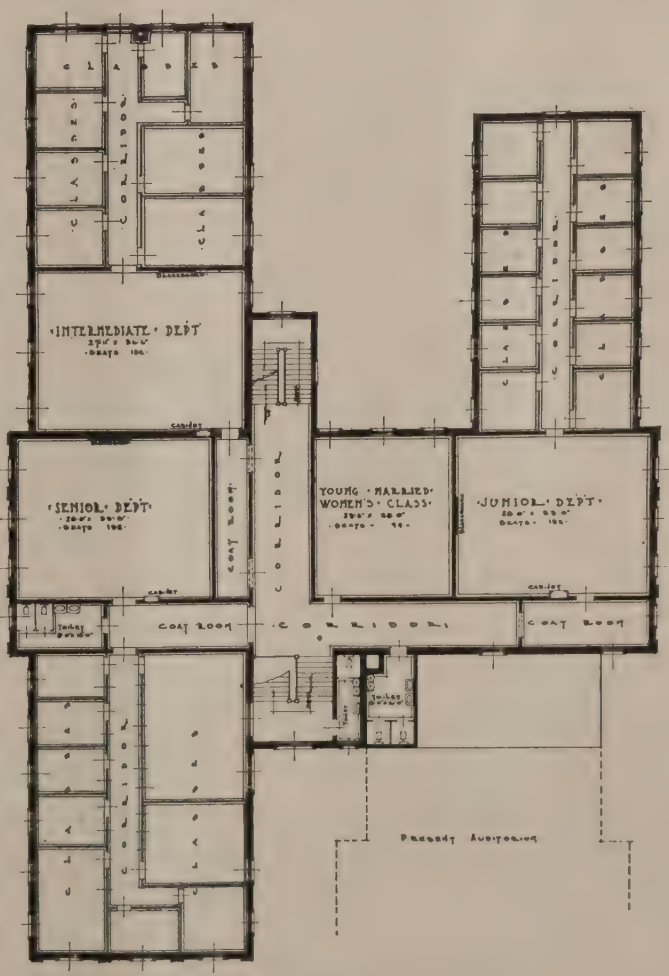
If the rug is the heart of the room, then the head is in the curtains and drapes. Let us have them. They need not cost any great amount of money. They can be made, in many instances, by the members of the class. Graded teaching-pictures on the walls are the arms of the room. They can be had at greater or less expense.

The windows of the room should be characterized by some artistry. While we do not desire, in the room devoted to religious education, to develop a sense of mystery in the pupils through the deep colors that are characteristic of the windows used in some church auditoriums, and on the other hand demand an abundance of light, we may at the same time secure a decorative effect in our windows through the use of small panes of cathedral glass, and through various other means. Glass in the upper part of the classroom door also assists in the same way. This may be handled in various ways. Nine small panes of glass, eight of them being of white cathedral glass, and the middle one clear glass for unobtrusive observation on the part of the superintendent and of visitors, give a pleasing effect.

## A Controlling Color Scheme

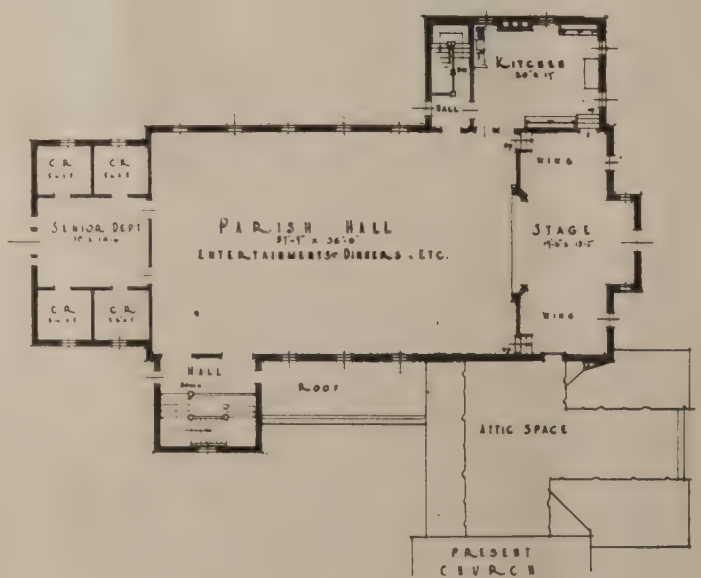
The controlling factor in the development of a welcoming, attractive classroom interior is the color scheme, which must merge all the finishing and furnishings into a harmonious and beautiful unity. The bases for most of the color schemes that are desirable in the church-school room are what are called the "sunlight colors," which are of the yellow variety, and range from light cream color to gold. In rooms that are especially well-lighted, it is permissible to use greens and blues and grays in light tones. Pink should be used sparingly. White is sterile and cold, and evokes no pleasurable mental response. All strong reds and blues and yellows should be avoided, as they stimulate the nerves and tend to produce restlessness in the children.

It would seem to be advisable to use the same wood-trim and doors throughout the educational building, and then to have different color schemes for the various departments, so that the pupils




SECOND FLOOR PLAN

THE TWO floor plans shown on this page are of the Woodside Methodist Episcopal Church, Woodside, Maryland. This is an example of how provision for a modern educational program in a medium-small school can be made in an addition to an old building, at modest expense. In use several years. Bureau of Architecture of the Methodist Episcopal Church, architects.




may, as William Orr Ludlow says, "appreciate keenly the fact of advancement as typified by the new surroundings, when they pass from one department to another." The same color scheme should control throughout a departmental unit, in the assembly-room and in the classrooms.

Almost everything that has been said about classrooms will apply to assembly-rooms. Every assembly-room should have at least one built-in cabinet with shelves and drawers for books and other supplies, located near the superintendent's desk. This cabinet should be of the same material as the other trim of the room. A fireplace and mantel-shelf constitute a desirable feature. Adequate coat-room facilities should be provided for every department. It will be an advantage if the coat-room is so placed as to constitute an entrance hall for the assembly-room, so that the pupils may discard their wraps before entering the room, and put them on after leaving the room. Such an arrangement will be an aid to good order and reverence and attractiveness within the assembly-room. A platform is not necessary unless the assembly-room is for two hundred or more. Pupils in the assembly-room should never sit facing the light. Entrance should be at back of the room.

The furnishing and decorating of a school room may become an educational project, the pupils making investigations as to the character and quality of the furnishings, and enlisting the assistance of an interior decorator or a teacher of art in the public school in choosing and developing a color scheme. This is a far better way than for an adult or a group of adults to do it all for the pupils.

## Expert Advice Needed

IT MUST be evident to any one who has seriously considered the matter that the building of a church plant today is a very complex and difficult undertaking, requiring the assistance of expert advisers, who have made a thoroughgoing study of the whole situation and who are familiar with the more recent theory and practice. There are men today who are competent to render expert service to churches that desire to build wisely and well, in the light of the best experience. Some of these men are connected with church departments of architecture, some of them are connected with educational institutions, and some of them are working independently.

One of these advisers saved a church twenty thousand dollars, and at the same time helped it to secure a far better building. Another saved a church one hundred thousand dollars, after three different sets of plans had been developed by a competent architect, with a resulting building that delighted everybody concerned. In another case, the adviser was able to reconcile the conflicting opinions that existed in the committee, to help the committee and then the whole church to agree quickly on a satisfactory solution of their build-

ing problem, and to inspire them to build a hundred and twenty thousand dollar structure, in the face of the fact that they had already decided that sixty thousand dollars was their limit. Out of his wider experience, the sympathetic adviser is able to assist the church in providing adequate facilities for its educational program and its recreational program without in any way neglecting worthy provision for its worship program.

The progressive pastor does not regard it as any reflection on his abilities, or on those of his local architect, when he advises his church to employ a specialist as adviser, any more than a reputable family physician does when he calls in a specialist for a patient. It has been said that the average pastor thinks he knows exactly how to build a church building, but this writer has not found it to be so. He believes that most ministers are seeking the best possible for their congregations, wherever it may be found, and, every time he has worked with a church, he has felt that he acquired another warm friend among his brothers in the ministry.

In this connection, it is a pleasure for this writer to call attention to the fact that, during the last few years, a most significant forward step has been taken by various denominational boards in the establishment of departments of architecture, in order to render a specialized service to their constituencies. These departments, or bureaus, are performing a service that is essentially educational as well as consultatory and professional, and their activities have met with grateful acceptance by the churches. Through their efforts, many millions of dollars already have been saved to the churches, and many worthy church buildings with modern educational facilities have been erected.

## Church Departments of Architecture

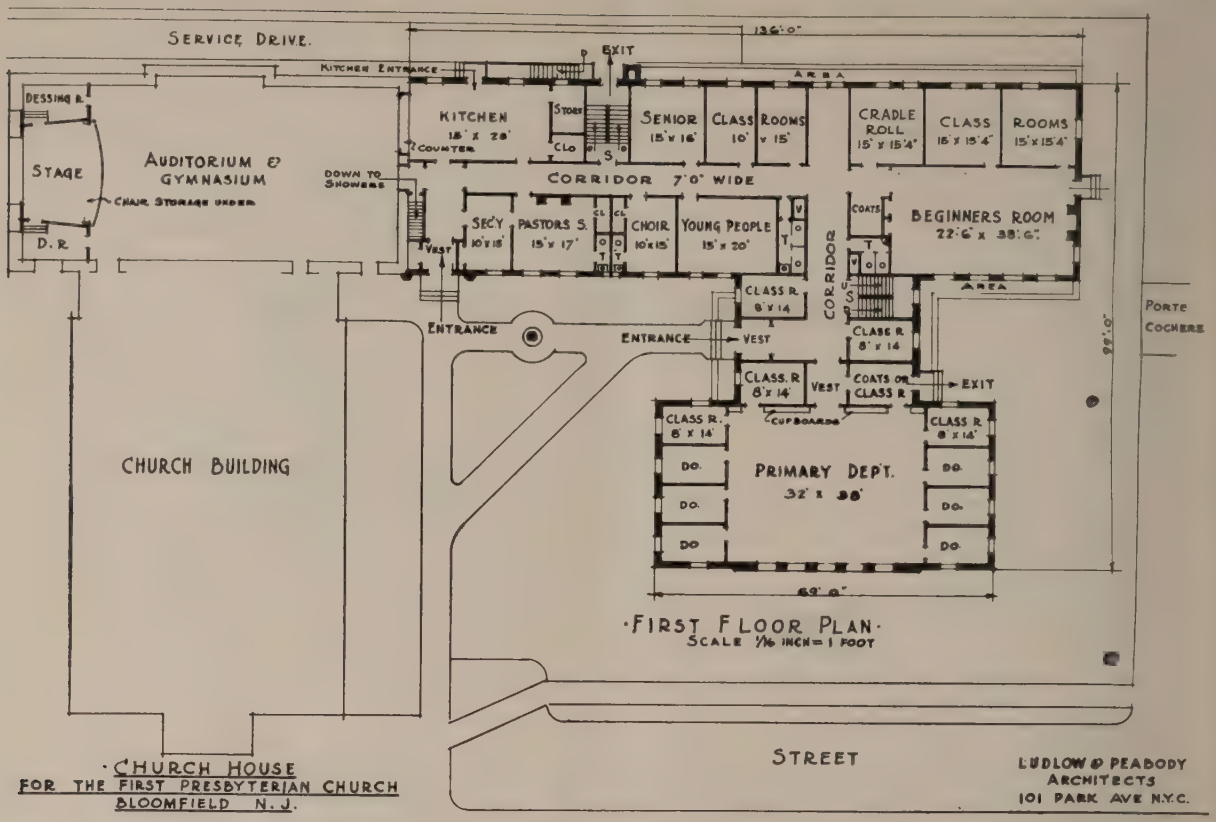
THESE departments, listed alphabetically by denominations, are as follows:

Northern Baptist, Department of Architecture, The American Baptist Home Mission Society, George Earnest Merrill, Architect-Secretary, and Emery Brigham Jackson, Associate. Address, 23 East 26th Street, New York City. Acts as consulting architect for a fee of one per cent, of the cost of building giving individual study to each project, preparing preliminary sketch plans on the basis of a determined program. Department in its sixth year. Visits churches under special arrangement.

Southern Baptist, Architectural Department, Baptist Sunday School Board, 161 Eighth Avenue North, Nashville, Tennessee. P. E. Burroughs, D.D., Secretary, and R. A. Jordan, Associate. Department is in its eleventh year; fourth year with drafting room facilities. Covers a wide range in its service. Studies building projects, on request, developing preliminary sketches, visiting churches, and rendering advisory service.

Disciples of Christ, Bureau of Architecture, United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Missouri. A. F. Wickes, Advisory Architect. Renders service through correspondence and through visits to churches for fee of one hundred dollars and expenses per visit. Develops preliminary floor plans and continues contacts with

THE PERSPECTIVE and three floor plans shown on this and the following page are of the First Presbyterian Church, Bloomfield, New Jersey. This is an example of how a suburban church can provide modern educational facilities for a large school, relating the new to the old and unifying the whole through proper handling. The present Sunday-school room in the rear of the auditorium is converted into a fellowship hall and dining room. An existing small building not shown will care for the adults. The addition is now in process of construction.



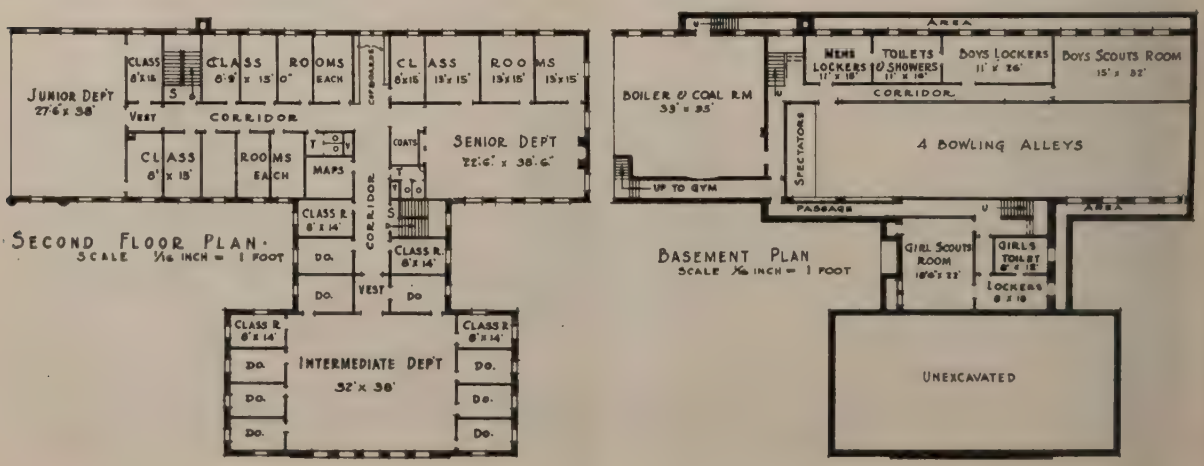

local architect through to the completion of the building. Department in its third year.

Evangelical Church, Bureau of Church Architecture, Evangelical Building, Harrisburg, Pennsylvania. Rev. H. Franklin Schlegel, Secretary-Treasurer. Acts as a consulting agency, and in some cases prepares the plans and specifications. Aims at efficiency, beauty and economy. Department in its fourth year.

Northern Methodist, Bureau of Architecture of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania. Rev. Elbert M. Conover, Director. Mr. Walter H. Thomas, Consulting Architect, and Mr. Thorolf M. Sundt, Supervising Architect. Mr. Edward F. Jansson, in charge of Chicago office. On information describing local conditions, it develops small scale plans, indicating possible solution of the building problem, and then revising. "The Bureau is very insistent upon providing for a departmentalized church school, and urges individual classrooms in so far as these may be provided, and recommends even in the smaller schools departmental division with permanent partitions separating the departments. The importance of a churchly order of architecture is emphasized. Encourages provision for character building social and recreational work." Department in its eleventh year.

Southern Methodist, Architectural Department, Board of Church Extension of the Methodist Episcopal Church South, 1115 Fourth Avenue, Louisville, Kentucky. Mr. H. M. King, Architect-Secretary. The department studies building projects, on request, and develops preliminary sketches, occasionally supplying complete plans and specifications. Department in its ninth year.

Northern Presbyterian, Bureau of Architecture, Board of National Missions of the Presbyterian Church in the



U. S. A., 156 Fifth Avenue, New York City. Mr. A. G. Lamont, Superintendent. Department maintains a drafting room, and renders consultatory and professional services. Department in its second year.

Southern Presbyterian, Presbyterian Committee of Publication, Box 1176, Richmond, Virginia. R. E. Magill, Secretary and Treasurer. Sends out leaflets and recommends books, "reviewing blue prints and making concrete suggestions." No distinct architectural department.

Reformed Church in the United States, Board of Home Missions, 1505 Race Street, Philadelphia, Pennsylvania. Mr. Joseph S. Wise, Treasurer and Superintendent, Church Building Department. "In the erection of our mission buildings, we always plan in such a way as to provide for departmental work, and build in such a way that, as the work grows, the buildings may be enlarged to provide for future needs." The department also circulates literature among the self-supporting churches. Rev. Conrad A. Hauser, D.D., gives a prominent place to building and equipment facilities in his educational programs, as Secretary of the Publication and Sunday-school Board. No drafting room maintained.

United Brethren in Christ, 1441 U. B. Building, Dayton, Ohio. "At our last General Conference, which met in May, 1925, in Buffalo, New York, the Home Mission Board and the Church Erection Board were merged into one board called Home Mission and Church Erection Board, with Dr. P. M. Camp as Executive Secretary. This board, through its Bureau of Architecture, gives advice and suggests plans for new churches and church-school buildings."

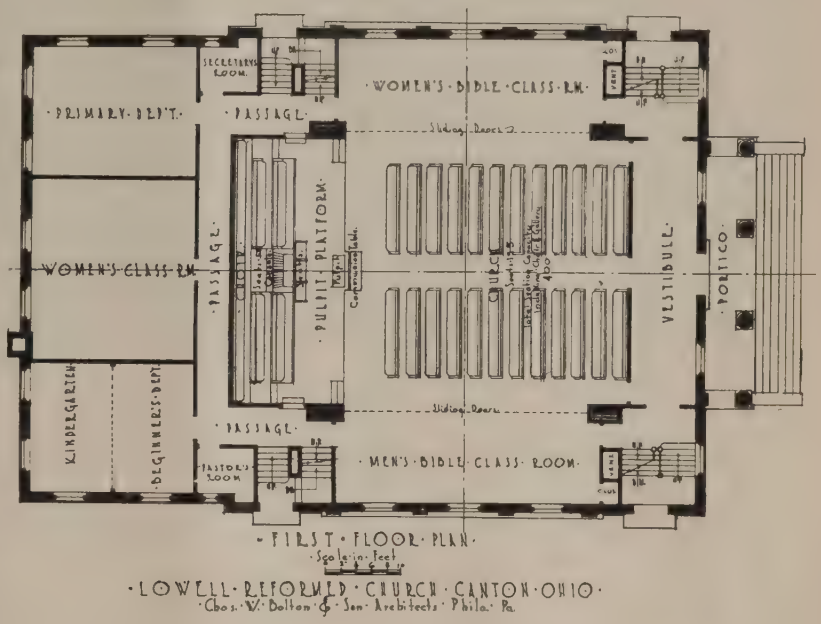
## Answering Objectors

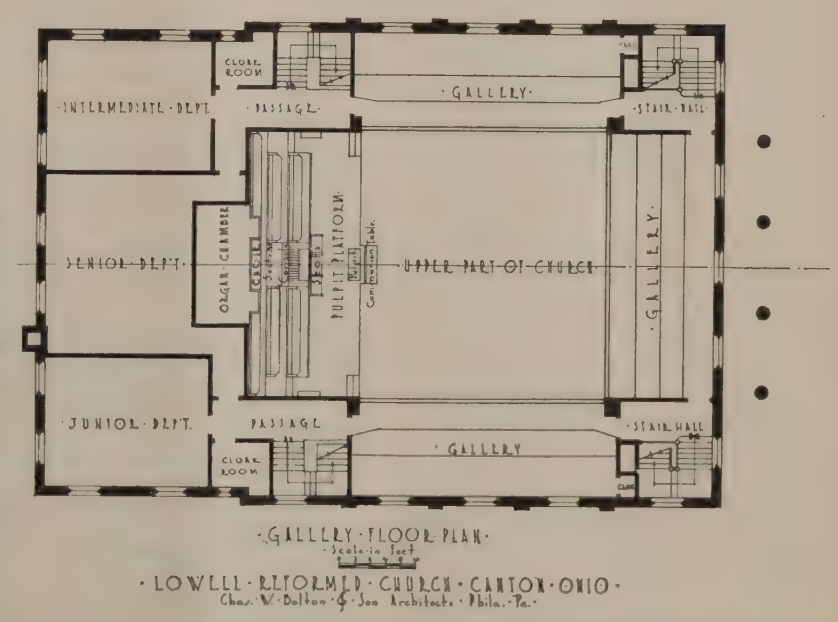
DESPITE the notable achievements of these departments of architecture, and the campaigns of education promoted by the various denominational departments of religious education and by the International Council of Religious Education, there are still those who shy at the new educational ideals and who hesitate to house a modern church [illegible]. Some of them say, "Our leaders [illegible] education have changed [illegible]s about the educational [illegible] about educational equip[illegible]do we know that they will [illegible] again?"

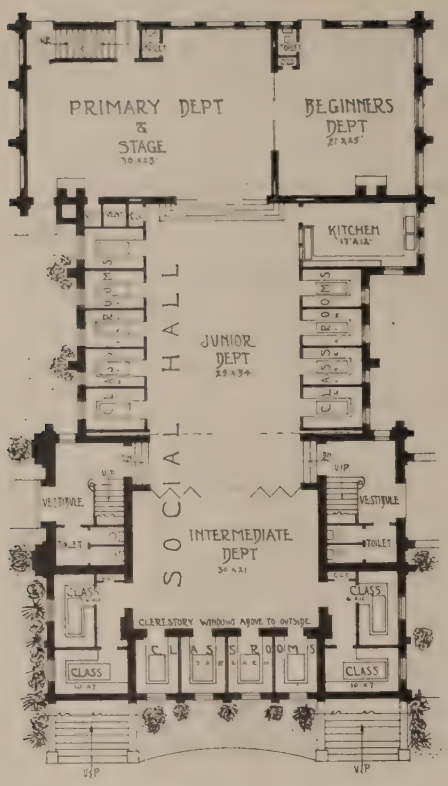
[illegible]er is that they may change [illegible] at least, it is to be hoped that they will. If our educational leaders felt that they had everything fixed and settled and standardized, they could not be trusted, for they would therein proclaim themselves to be false prophets. The true leader keeps an open mind, and therein he is different from some of his critics. The best that any church can do is to face its building problem intelligently and fearlessly, in the light of general experience, with the assistance of the specialists, and then go forward. Build something. Then build again twenty years later if it becomes necessary. That is the way the business man does. A friend of the writer built with the assistance of experts, and found, five years later, that he was compelled to build again, and to build differently. Conditions and ideals had changed in his business, and his business had grown. He could well afford to build again, and he did it cheerfully. The worst mistake any church can make is to doubt and hesitate and wait, and not build at all.

Some object especially to small class-

THE TWO floor plans shown on this page are of the Lowell Reformed Church, Canton, Ohio. This is an example of departmental provision for a medium-small town school, at modest cost. There is a social and dining-room on a basement floor, not shown. Recently completed.






*Ground Floor Plan*

*United Brethren Church, Kansas City, Kansas*

"For the children's play and the games of the boys and girls some architectural provision must be made. It is for the young people from fifteen to twenty-five that the church needs especially to build. Where a church keeps up its heart preaching and its evangelistic endeavor, and at the same time gives its young people facilities for making its rooms their social home, it may hope to retain their allegiance and bring them through 'the slippery paths of youth' to a rounded maturity of loyal and well-trained readiness for a wide range of Christian service."—E. MORRIS FERGUSSON.

rooms, on the ground that some leaders in religious education are recommending large classes, and that all of us may later come to hold this view. The evident answer to this objection is that, while most of the partitions between small classrooms, in the new type of building, are permanent in the sense that they are not of the movable type, they can be removed altogether, since they are not supporting partitions, just as such partitions between rooms in an office building sometimes are removed or moved.

Some object to what they call the "inflexibility" of the new type of building, with its small classrooms and permanent partitions. This objection is based on a misunderstanding of the situation and on an imaginary contingency that will, in all probability, never arise. The allowance of fifteen square feet of floor-space for each pupil, seven in the assembly-room and eight in the classroom, contemplates sufficient room for the best educational results, which means that the capacity of these rooms can be increased by about twenty-five per cent by crowding, without movable partitions and without double doors in the classrooms. That is, seventy-five juniors could be accommodated in a departmental unit planned for sixty, and then not be any more crowded than they are at present in some of the old-type buildings. Another consideration is that flexibility in the new type of building may be obtained through the shifting of classes, since the rooms are of various sizes.

## The Question of Costs

SOMETIMES the new type of building is objected to on the basis of costs, but this objection is not well-founded, for, as a matter of fact, it has been found that it costs less than the old "Akron plan" type of building with its wasteful height of ceiling in the main room and its grotesque irregularities. Also, it has been demonstrated that classrooms may be provided at a very small expense; that exactly the same amount of floor-space is required for the use of a given department when the space is all in the one assembly-room as when the space is shared with the added classrooms, since each pupil needs an allowance of fifteen square feet of floor-space whether the classes meet in several classrooms or in the one large assembly-room. When the classes are in the one room, each class having its class table as well as chairs, the fifteen square feet of floor-space is needed, allowing for the passage of superintendent and secretary between classes and a sufficient separation of group from groups to make possible any sort of good teaching; whereas seven square feet is a sufficient allowance, in the assembly-room, when the tables are kept in the classrooms, where eight square feet is a sufficient allowance by reason of the fact that the partitions separate class from classes.

For more than a generation, the value of separate classrooms in public-school work has not been seriously questioned, and there is no good reason for questioning their equal value in church-school work. Surely the Bible and our other materials of religious education are entitled to at least as good a chance at our sons and daughters as are arithmetic, algebra, American history, and English literature! And they never can have an equal chance while there are several classes in the same room or with the partial separation of screens, curtains, or movable partitions.

Occasionally, there is heard the objection that it seems a waste of money to erect a school building that is used for a period of only about one hour a week. The shorter the period, the greater the necessity for the facilities that will make it maximum in efficiency. But, as a matter of actual fact, these new-type buildings are being used increasingly for various week-day meetings and activities and for the housing of an organized program of week-day religious education.

This growing demand for an extension of the time devoted to distinctively Christian education and our enlarging

educational ideals make it insistently imperative that our churches everywhere arise and build, and that our new church-school buildings shall be of such character that they will command the respect of all leaders in educational thought and practice.

Occasionally, there is heard the objection that the type of building advocated in this article is too new for adoption and that its value remains to be demonstrated. Such objection is due to lack of acquaintance with the facts. Some of these buildings were erected as far back as fifteen and sixteen years ago. The writer can say this with first-hand knowledge, because he was there when it was done. In fact, it was through his influence that it was accomplished.

A number of these buildings of the new type have been in use for ten years and longer. Many more have been in use for five years and longer. Still a larger number have been in use for from one to three years. In every case where such buildings have been erected, so far as this writer knows, and he has made it his business to know, there has been a marked improvement in the educational work of the church, and only words of appreciation and commendation have been heard from those who have had experience in using these buildings.

The general trend of the testimonies regarding them is well expressed by Rev. J. Scott Ebersole, pastor of the Lafayette Avenue Baptist Church of Buffalo, New York, who, after three years' experience in a new-type building, says, "Our new building has made possible a real graded, departmentalized school. It has laid great responsibility upon the general superintendent to keep good, strong, clear-headed departmental superintendents at work, and has made it possible to raise the standards of teaching. We are having some wonderfully fruitful class sessions in the junior and intermediate departments, where the pupils come to close grips with their teachers. Many pupils volunteer to lead in prayer. There have been open declarations of the acceptance of Christ, in ways wholly impossible by the old method with large open rooms, or even with curtains, movable partitions, and other makeshifts."

*Cradle Roll Room, Broad Street Methodist Church, Richmond, Virginia*

*Cradle Roll Room, Lafayette Avenue Baptist Church, Buffalo, New York*

## Some New Buildings

THE FOLLOWING, named in alphabetical order of location, is a representative selection from a great number of churches that have educational buildings which embody the newer ideals:

Astoria, Oregon, First Baptist. For medium-size town school. Recently completed.

Birmingham, Alabama, First Christian. For large city school. Recently completed.

Birmingham, Alabama, Presbyterian U. S. A. For large city school. Recently completed.

Birmingham, Alabama, South Side Baptist. For exceptionally large residential school, with an assembly-room for every grade and a classroom for every class. In process of construction.

Bloomfield, New Jersey, First Presbyterian. For large suburban school. In process of construction.

Brooklyn, New York, Church of the Redeemer. For medium-small school. Recently completed.

Brooklyn, New York, Flatbush Reformed Dutch Church. For medium-large school. In use about a year.

Buffalo, New York, Lafayette Avenue Baptist. For medium-large residential school. In use about three years.

Canton, Ohio, Lowell Reformed. For medium-small school. Recently completed.

Charleston, West Virginia, Baptist Temple. For large downtown city school. In use about a year.

Charlottesville, Virginia, First Methodist Episcopal, South. For school of medium-large size in a university town. In use about a year.

Chicago, Illinois, Englewood Baptist. For medium-large city school. Recently completed.

Columbus, Georgia, First Baptist. For large big-town school. In use about four years.

Columbus, Georgia, Trinity Episcopal. For average large school in big town. In process of construction.

Dallas, Texas, First Baptist. For exceptionally large down-town school. In process of construction.

Dover, Delaware, People's Christian. For average school in average town. In use about a year.

Elkhart, Indiana, Church of Christ. For medium-size town school. Recently completed.

Evanston, Ill., First Baptist. For university town in suburban location.

Great Neck, Long Island, New York, Community Church. For medium-small town school. In use about a year.

Greenville, South Carolina, Buncombe Street Methodist Church, South. For large school in college town. In process of construction.

Greenwich, Connecticut, First Presbyterian. For average town school. In use about a year.

Hannibal, Missouri, First Christian. For medium-large town school. In process of construction.

Hartford, Connecticut, Central Baptist. For large down-town school. Recently completed.

Indianapolis, Indiana, Broadway Methodist Episcopal. For medium-large residential school in city. In process of construction.

Kansas City, Missouri, Bales Baptist. For medium-large city school. In use about nine years.

Kansas City, Missouri, Ivanhoe Christian. For medium-large city school. In use about eight years.

Kansas City, Missouri, Trinity Methodist Episcopal. For medium-large city school. In use about seven years.

Knoxville, Tennessee, First Baptist. For large downtown school. In use about three years.

Little Fork, Minnesota, Baptist. For small rural school. In use about three years.

Louisville, Kentucky, Crescent Hill Methodist Episcopal, South. For large city school. In process of construction.

Montclair, New Jersey, First Congregational. Remodeling and enlargement of educational building for medium-large residential school. Recently completed.

Montclair, New Jersey, St. Luke's Episcopal. For medium-large suburban school. In use about two years.

Naperville, Illinois, First Evangelical. For medium-large school in average town. In use for several years.

Oak Park, Ill., First Methodist, Residential suburban church.

Ogden, Utah, First Baptist. For medium-large school. Recently completed.

Oklahoma City, Oklahoma, First Christian. For large city school. In use several years.

Omaha, Nebr., First-Central Congregational Church. For city school.

Petersburg, Virginia, Washington Street Methodist. For medium-large town school. In use several years.

Richmond, Virginia, Barton Heights Baptist. For medium-large residential school. In use about four years.

Rock Hill, South Carolina, St. John's Methodist. For medium-large school in college town. In use about two years.

South Bend, Indiana, First Church of the Brethren. For medium-size school. In use about two years.

Spartanburg, South Carolina, First Presbyterian. For medium-large town school. Recently completed.

Springfield, Massachusetts, Trinity Methodist Episcopal. For large city school. In use about one year.

Westfield, New Jersey, Presbyterian. For medium-large town school. Recently completed.

Williamsburg, Virginia, First Methodist Episcopal, South. For medium-large town school. In process of construction.

Wilmington, North Carolina, Church of the Covenant Presbyterian. For large city school. Recently completed.

Winston-Salem, North Carolina, First Baptist. For large downtown school. In use about one year.

Woodside, Maryland, Methodist Episcopal. For medium-small school in small town. In use several years.

Woodside, New York, Community. For medium-small residential school. Recently completed.


# ARCHITECTS IN CHRISTIAN CHARACTER

**Boys Camps, 1926**

Geneva Glen, Colo.
Aug. 17-30

Lake Geneva, Wisc.
Aug. 24-Sept. 6

Lake Winnipesaukee,
New Hampshire
Aug. 24-Sept. 6

EVERY church should, as this number of the JOURNAL suggests, provide the best buildings possible for its work.

But,—

Of what value is the best of all buildings if the human stuff is lacking?

It takes Christian character and leadership ability to make a physical plant produce dividends.

Summer Camps and Conferences are the architects of character and leadership. Multitudes of churches send their choice young people to these centres of leadership-architecture. They are the churches that get the best returns from their material equipment.

Write your state, provincial, or denominational office for full information. They will tell you, among others, about the

**Girls Camps, 1926**

Geneva Glen, Colo.
Aug. 3-16

Lake Geneva, Wisc.
Aug. 10-23

Lake Winnipesaukee,
New Hampshire
July 27-Aug. 9

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# CHURCH-SCHOOL EQUIPMENT FOR A CRADLE ROLL DEPARTMENT

By Elizabeth Jenkins

IN READING the above title I wonder if we realize at first its significance. I wonder if we realize that it marks a distinct and important educational advance in church-school education. That up to the present, little or no serious thought has been given to equipment for children under four years of age, because their special needs have not been sufficiently understood to be intelligently provided for. In fact, their special needs were not considered a subject for serious study until it was realized that the fundamental trends of life—physical, mental, moral, spiritual—are fairly well determined during the early years of childhood. This realization has come to us only during the past decade or so, but during that time it has profoundly influenced education, both secular and religious.

Naturally, education during the early years is closely associated with the home nursery, and rightly so. What the church school does is to extend that home education, first by giving the child a new perspective upon it and so enhancing its value, and second by placing him with children of his own age in surroundings especially suited to their needs. The first emphasizes family life which is basic to Christian teaching, while the second emphasizes a new relationship which makes for human fellowship.

* * *

KEEPING these two basic values in mind—family life and human fellowship—what equipment shall we provide to further this educational end? In the first place children under four years need a room to themselves. Kindergarten children can sit in a circle or at a table for fifteen or twenty minutes without strain. Not so younger children. They need freedom to move around, to learn about their new surroundings in their own way, that is, at first hand through their muscles and senses—sight, hearing, touch, taste, smell. This they cannot do in a room with older children without disturbing them. In the quiet and seclusion of a separate room they can move about freely and yet not be a disturbing element.

Granted that they shall have a separate room, where shall it be? *Not* in the cellar, let us hope. While that is often the only available space, it is the last place in which to put the youngest children. Not long ago I read an arresting article entitled, "Come out of the Cellar," in which the writer protested against the tendency to put the youngest children next to the furnace or the coal bin. Twenty-five years ago the Health Department ordered my kindergarten children out of the basement of a public school. "No place for little children," so the order stated. The difficulty was overcome in one church by the adult Bible class giving up its room and moving into the auditorium. Surely that fine deed is worthy of wide recognition. In the pictures illustrating this article we see that same room transformed into a beautiful children's room.

*Cradle Roll Classroom, Church of the Advent, Birmingham, Alabama*

*Courtesy of "First Steps in Christian Nurture," Methodist Book Concern*

IT IS to be noted that the four windows were cut out to within twenty-four inches of the floor in order that the children might look out. The black boards are reversible, the back being covered with burlap on which to put pictures. Beaverboard three feet by nine feet, covered with burlap and framed, makes an excellent background for pictures hung low enough for a child to see closely and to touch, as well. The tables, thirty-six inches in diameter and eighteen inches high, are round with a drop leaf. Dark green battleship linoleum covers the floor, and on this is a brown rug. Woodwork and furniture are in ivory, while the walls are covered with yellow oatmeal paper. Deep cream window shades are pleasing next the silken draperies, gold in color. A small piano, a memorial gift, stands in the corner. Near it is the teacher's table. The lower part of the attractive cupboard is for the children's material, and is sensibly provided with a wooden door. Looking out of the windows the children see flower beds, a tree with a bird house, also a bird bath. A weather vane might well be added.

* * *

IT WILL be noted that the color scheme of the room follows the scale of browns from deep ivory tints to dark hues. The two exceptions, the green linoleum and black piano—form good contrasts. Such a color scheme makes a restful background which is good for the children. They love strong colors and should have them, but not in the mass, as on the walls, because that proves too stimulating. Better add bright color bits here and there in decorations on the small chairs and tables, in pictures, and on the play material. Hang a large glass prism in a sunshiny window, and notice how the children delight in the shaft of pure color that it throws on floor and wall. The child's love of color should be satisfied, as it has a deeper spiritual value than we realize.

* * *

IN SELECTING the play material, it is essential that we keep in mind, not only the children's own background of experience, but also the spiritual truths we wish to emphasize. Parental love we emphasize because through that a child gets his first conception of the heavenly Father. Stories in verse and prose, song and pictures relating to family life are used to this end. Pictures suitable for hanging on the wall are those of parents caring for their young, people caring for pets, children saying grace, saying their prayers, or playing together. Because children must *do* in order to learn, we provide dolls and doll furnishings, toy animals, pets and plants that they can help care for. In this play is the element of service which, as the years go by, may rise to the height of sacrifice. Possibly for the first time in his life a child is associating with children of his own age. This is very important, because it is in such work and play that the bonds of brotherhood begin to form. All of which goes to show how necessary it is that the children's room should provide the environment which will best meet their needs—"seclusion, space, sunshine, cleanliness, order, beauty, and materials to see, handle and play with.'

# CHURCH-SCHOOL EQUIPMENT FOR A BEGINNERS DEPARTMENT

By Eva Mae John

WILLIAM BRYON FORBUSH says, "Give almost any neglected child a good home and he will become a good man." Horne tells us to put into the environment what we want in the man.

Fortunately for the home and school, environment, unlike heredity, is something which can be created or furnished. The environment in which the child is placed during the first few years of its life will tend either to mar or beautify its character. It is the first few years that are the most impressionable and absorbing, and the church school will do well to recognize this fact, and endeavor to provide proper religious nurture and surround the child with the best Christian influences possible.

The decoration and furnishings of the room in which the child comes, week after week, for religious instruction form no small part of his environment and whether they create an impression that will tend to develop his aesthetic sense and aid him truly to "worship the Lord in the beauty of holiness," will depend upon the equipment furnished by the church school.

*Beginners' Room, Washington Street Methodist Church, Petersburg, Va.*

* * *

THE FIRST thing to be considered in the plan for equipment is the room itself. It is understood, of course, that the beginners will have a room alone, and it should be one of the best rooms in the church building. If any of the classes are forced to occupy a corner of the church basement it should be one of the adult classes, never the beginners' department.

A room on the ground floor in which plenty of air and sunshine can be provided is the most desirable. A room with eastern or southern exposure is preferable, especially if the session is held in the morning. The ideal thing is to have the room a little longer than it is wide, but if the room happens to be very spacious and square it can be made the proper size and shape by the use of screens. The more windows there are in the room the better both for light and ventilation, and if the glass is stained it would be well to have a new window cut in the side of the wall. Abundant light is absolutely essential, and the beginners should never be allowed to come into a room that has not been thoroughly ventilated.

THE WALLS of the room should be tinted a light yellow, bisque, or pale green. These colors are bright and attractive and will add much to the cheerfulness which the room will inspire. The ceiling should be white. Never allow the walls to become dirty. Calcimine is so inexpensive that the walls of the room can be refinished once or even twice a year. The woodwork of the room should harmonize in color with the tinting on the walls. The floor might be painted the same color as the walls or a light contrasting color if the walls happen to be finished in a light tone. Never use dark colors for the beginners' department. If any of the furnishings are dark have them painted to harmonize with the general color scheme.

If possible provide a soft rug for the floor. Be sure the colors in the rug do not clash with the colors in the room. If the walls are tinted a pale green, a pretty light green or light brown rug would be very effective. Soft sheer curtains at the windows might be made of white or cream voile. Occasionally hangings are made of unbleached muslin with bands of cretonne or plain material in harmonizing colors. None of these materials need incur a great deal of expense. The simple inexpensive things are just as effective if carefully selected. In the event that the school is financially impotent to provide a rug, one of the adult classes of women or a class of intermediate girls might make a rag rug as a class project, using contrasting materials that harmonize.

* * *

A CLOAK room or hooks along the wall will be necessary for wraps. Of course, a cloak room is the ideal thing and should always be included in the plan for a new church building, but most churches are obliged to use the hooks. These should be placed along the wall just outside the entrance to the room. They should be placed low enough so the children can hang up their own wraps. A board shelf might be provided on which the children can place their hats.

Screens should be placed near the entrance and along the room to hide these hooks. This provision will serve two purposes. It will avoid unnecessary disturbances by late comers and give a neat appearance to the room. These screens can be very inexpensively made. The framework can be built by some of the men of the church and then covered with burlap or denim. The color of the woodwork and material should carry out the general color scheme.

CUPBOARDS for the use of the children, teachers, and secretary will be necessary. These should provide ample room for all materials to be used. A desk or table with drawers should be placed at the back of the room for the use of the secretary so that whatever work she has to do will not prove a distracting element.

The chairs, if possible, should be scientifically constructed to give sufficient support for the back. The usual heights of chairs for beginners are ten and twelve inches. The chairs for the teachers should be just a trifle higher. The better arrangement of the chairs is in two semicircles. These will be facing the teacher so that the children will be sitting with their backs to the door. A few extra chairs might be placed in the room for visitors.

The round tables are the more satisfactory for handwork. A small low table or taboret should be used by the teacher. The tables, chairs and all furnishings should be uniform in color. Some prefer white for woodwork and furnishings, and this indeed is quite effective.

A PIANO is the ideal instrument for a beginners' department, although a victrola or small organ may be used. Rather than use a poor instrument allow the children to sing without accompaniment.

A few permanent pictures will be necessary and add color. These should be pictures of the great masters such as "Jesus and the Children," Plockhorst; "Arrival of the Shepherds," Lerolle; "Evening Prayer," Starch. Seasonal as well as nature pictures cut from current magazines will be used from month to month. These will include pictures of flowers, birds, animals, snow and rain. All pictures should be placed low enough for the children to see. For this purpose a screen should be provided. The usual provision is a long piece of burlap, denim or felt stretched along the wall low enough for the children to examine and enjoy the pictures.

* * *

A BLACKBOARD will be found indispensable and a sand table invaluable. The sand table might be made by an intermediate class of boys. If such a project is impossible simple sand trays for each teacher might be provided.

Bright colored vases filled with flowers will add much to the attractiveness of the room. Just a spray will be sufficient when it is impossible to get wild flowers. A growing plant of some kind always lends its beauty to the charm of the room. In the springtime and summer when wild flowers and plants are abundant the department can be transformed into a veritable fairyland, and this should be done especially in city churches where the happy springtime and summer reveals little else than hot dusty pavements and stifling courts.

A few additional accessories are kindergarten scissors, waste basket, blocks, materials for sand table, and paper of various kinds. It will be the superintendent's responsibility to see that all necessary materials are provided for program building.

In the effort to make the room attractive, guard against the danger of overdoing the decoration. Keep the room simple, inviting, and homelike and it will be found attractive to the little child.

# CHURCH-SCHOOL EQUIPMENT FOR THE PRIMARY DEPARTMENT

## By Mildred O. Moody

THE DETERMINING factor in deciding upon the equipment for the primary department of the church school is the same determining factor which should be deciding the curricula used, the workers selected, the programs prepared and presented, namely, *the child.* Someone has said, "He who works with a child must work *with* his nature and not *contrary* to it." So we would say, "He who *builds* and *equips* for a child must build and equip *with* his nature, not *contrary* to it." That means a study of the nature of this primary child and a study of how we desire that nature to develop. Then, and not until then, are we ready to determine equipment to be used in the development of that life. This conception places the equipment of the department in its proper place: that of one of the *important means* used to obtain our objective—developing Christian character.

### The Susceptible Child

IT HAS been my privilege on several occasions to take little nephews and nieces of mine to see Niagara for the first time. Their reaction to that creation of beauty and wonder has been a very interesting thing. They were enthralled by it; caught and held by its "atmosphere" of mystery, greatness, glory. I fall back on such words as awe, reverence, wonder, when watching their expressive, little faces, indicative of their inner feeling. We all know that children are susceptible to the atmosphere which surrounds them. They react to it. If there has been created an atmosphere of coldness, the spirit shrinks within itself. If there has been created an atmosphere of warmth, the spirit awakes to express itself. Some hold the opinion that this atmosphere, however, depends entirely upon the human spirit that surrounds children. I do not believe that is true. It does depend largely upon personality, but a room without any other human beings in it can radiate warmth or coldness to an individual, can inspire or depress, can give one the feeling of being a perfect stranger or a welcome friend.

With this established fact in mind, let us ask ourselves what atmosphere we want this place to have; this place where children come, known as the primary department of the church school. And that depends upon what we are using the place for. Suppose we are using the place to give the child a training in social worship. Then the atmosphere we want is one of warmth, friendliness, happiness, beauty, quiet reverence which is not gloomy repression. How shall we obtain such an atmosphere?

*The Room for Worship.* Put this room on the first floor with an exposure which will mean sunlight—lots of it—and an outlook which permits the child to be conscious of God's great out-of-doors even when he is within. Provide full length windows, plain glass, so that drapes may be used and still have plenty of light. As the room is made cheery with light, so keep it cheery, and friendly with a harmonious color scheme. We do not need the dark dismal tones of our church auditorium, which seem to provide the suitable atmosphere for adults' worship, for the worship of little children. They need rather brightness and light with beauty. Can you see the upturned faces of children singing a hymn of gratitude and praise in this room?

The ceiling is cream color toning into light amber on the walls, running into a baseboard of oak. The full length windows are paneled in oak and made attractive with pongee curtains of old rose. The floor is hard wood, of course, polished and covered by a rug in tones of tan and brown. Oak chairs are placed in assembly formation facing a superintendent's desk-table. An old rose runner gives bright attractiveness to the desk, a book or two gives dignity (the Bible one of them) a vase of pink sweet peas gives life. A Miessner piano at the superintendent's left, in oak finish, made appealing by an old rose scarf and a set of oak candle sticks holding old rose candles. A wicker easel, oak stained, at the left of the superintendent, holds the picture around which the worship service may revolve. Flowering pots of the seasonal plants in the windows or flower boxes holding pink and purple and white petunias. Three pictures speak their silent message from the walls: The

Spring Song—joy, happiness, praise; The Good Shepherd—tenderness, care, protection; The Angelus—reverence, quiet. At the rear of the room near the entrance stand the secretary's oak desk and the oak cabinet for supplies. This room for worship should open off a corridor well lighted.

## The Attentive Child

IN OUR church school we have periods of study and recitation in which the great truths are made living in the life of the child. To accomplish this impression is necessary, and impression walks hand in hand with attention. This primary boy or girl is or is not attentive, according as we work with or contrary to his nature. We know that it is his nature to have senses keenly alert to every new sight, every new sound. We know that it is his nature to be easily disturbed and distracted, easily diverted from the attention already caught. To work with this nature means that everything his eye sees and whatever his ears hear during study and recitation periods will bear upon the problem in hand, and shall tend to further the impression of the one truth. It means that he will be safeguarded from distraction and disturbance and interruptions. How?

*Separate Class Rooms.* This is the only permanent answer to the question. Separate class rooms alone can make it possible for the instructor to work with the nature of his pupil. Outside distractions and interruptions are done away with. Sights and sounds, disconcerting and confusing, are eliminated. He is susceptible to atmosphere here as elsewhere, and so the reaction of this room on him must be one of friendliness, warmth, orderliness, studiousness, business.

Can you see a group of eight primary children, eyes fastened expectantly on the teacher's face, in a room like this? The color scheme is the same as the room in which they worshipped, but here we have a table—eight chairs around it—the materials ready for the day's use. On one wall a blackboard; on the other two strips of oak moulding to make a frame for pictures used with the lesson. The permanent picture of "The Boy Christ in the Temple" looks down on the studious group. A small cabinet for collections of curios or models hangs low on the wall at the back. The room breathes study.

## The Physical Child

EVERYONE knows that there is a vital relationship between the physical comfort of a child and his mental activity, between physical comfort and impression, attention. How does this fact affect the equipment of our department?

*Chairs.* It means that we must have chairs which fit the body of the child; which allow his feet to reach the floor. The correct posture chair in three sizes at least should be provided, twelve, thirteen, fourteen inches high. Think of times when you have had to sit on a chair too high for you—too deep for you. To edge forward so that your toes touched the floor made you sit on the edge of the chair and your back soon ached. To sit back left your feet protruding straight out in front. Where was your attention in those instances? On your feet—or your back.

*Tables.* It means tables on which children can use their materials—around which they can gather; tables which will suit the size of the children; small, round tables which will conserve space and eliminate sharp corners; tables about forty-two inches in diameter and twenty-four inches to twenty-seven inches in height. The non-folding are the more substantial.

*The Falls at Camp Winnataska near Birmingham, Ala.*

*A Cloak Room.* Children can not be comfortable and work well *in wraps.* Neither can a teacher. We cannot have a business-like, alert, studious atmosphere in a class room where the students and the instructor are wearing their hats and coats. With wraps removed you are there for business. With wraps retained you are ready to leave any minute, and that's the impression made and felt. But if wraps are removed, a place must be provided for them. A good place must be provided, for they are the best wraps. A cloak room is best with two shelves—one for the hats above, and one for rubbers below. Hooks under the hat shelf will care for the cloaks. Place them *low* so the children can help themselves. With wraps removed, warmth must be provided. The average temperature about seventy degrees. Ventilation is necessary for both worship and study.

*Fountain and lavatory.* For the physical comfort of the child, a fountain to supply drinking water and lavatories built especially for the boys and girls must be provided.

## The Learning Child

THERE ARE three avenues through which children learn. Sometimes we seem to think that there is only one. But they learn through seeing as well as through hearing. They learn through doing quicker than through either of the other two ways. What does this mean by way of equipment?

*It Means Pictures.* Whether the thing we wish to impress upon the child is a bit of information, an attitude, or an action, we will accomplish our purpose better if we will let him *see* it. Have at least one picture set for each class to be used with the lessons. This will not be enough, however. Most of the pictures in any set illustrate the information to be impressed. Those impressing attitudes and actions must be found by the teachers. Make your sets of this type of picture. A picture cabinet with file by themes fed every Sunday by each teacher would make a complete set for the whole course in one year's time.

*It Means Materials.* Scrap books—scissors—modeling clay—paper. It depends upon how your lesson truth is to be expressed in doing, just what materials will be provided. For example: You teach the lesson of the good Samaritan and to express its lesson truth you make picture puzzles for crippled children. Then you'll need pictures, heavy cardboard, paste, scissors, boxes. In workers' conferences determine what you'll need and supply it.

*It Means Text Books.* Text books the best you can get must be in the hands of every teacher and every substitute, not only for the quarter but for the whole year. Then she can see her year's work as a whole and *feel* its constructiveness. Worship text books should be in the hands of the superintendent.

* * *

THE CHILD'S unconscious estimate of the value of the church school in his life is your estimate of it. He finds your estimate of it in the way you provide for it. This estimate determines his reaction to it and its place, his thinking. Sometimes I think young people have such an impoverished idea of Christianity because we give them such impoverished places in which to learn of it.

Oh church! Put the religious education of your childhood at the *head* of your enterprise, not at the *foot* of it. Demonstrate that you have done so by your investment in life, in money. ***Provide the best.***

# CHURCH-SCHOOL EQUIPMENT FOR A JUNIOR DEPARTMENT

## By Elsie L. Oberg

LAST SUNDAY I went out to "see what I could see" in what was considered a *good* junior department, the best in our town. And I did "see." I arrived early, and my first greeting was from the junior superintendent. She looked as if she were hostess in her own home; perhaps that was why the department is ranked "good" by those who know. The very first minute of my visit was propitious.

However, I had not come to rate superintendent, teachers, pupils, or atmosphere, although I did notice, with a most comfortable sensation, that the room was thoroughly aired and well-ventilated. And it was immaculately clean! As the boys and girls arrived there was very little confusion, and the general neatness of the room was not impaired. Clothes-racks received coats and hats, and, being curious, I stepped over to view these accommodations closer. Each hook was neatly labeled with the name of the pupil to whom it had been assigned!

* * *

OF COURSE these juniors had their own room. True, it wasn't quite as large as it should have been, according to the number of cubic feet of air required per person by our architectural specialists, but every inch of available space was being utilized to the very best advantage. While there were no separate class-rooms (there will be some day, the superintendent assured me), the tables and chairs for each class had been arranged in such a way that, when the worship period was ended, several ushers quietly and quickly put screens around each group, giving them the maximum of privacy possible.

When the piano gave the opening chords for quiet, I was all attention, for this was no "tin-panny" sound. During the prelude I noticed that the piano in use was one that I would not be ashamed to have in my own home; and that, after all, is the test we ought to apply to the musical instruments in our churches. I would not be surprised if the kindly sexton was very careful, also, to maintain a temperature of about 70 degrees in the room, in order to preserve the original fine qualities of the instrument.

The worship service now took almost all my attention, although I was aware that every pupil had his own Bible and knew how to use it, and that the same was true of the hymn books. The junior boy standing nearest me offered me his book, while he stepped over and shared his neighbor's, and I was human enough to appreciate his courtesy and thoughtfulness. The boy, in turn, received an approving glance from the alert young man who was the teacher of the class.

WHEN THE study period was announced, at last I had time to notice the other furnishings of the room. First, the tables. They were eight-sided affairs, providing a place for each pupil, and had alluring sets of drawers, which, however, I discovered, were not opened or closed during the lesson period. The tables measured about twenty-eight inches in height, which insured comfort to the pupils grouped around them. On each table there had been placed a box, and as the session opened the class record book, offering envelope, paper, pencils, and crayons were produced for use as needed. On a little stand beside each table the pupils stacked their hymn books, Bibles, and work and study books when not in use.

I turned my attention to the chairs. First of all, they stood firmly on all four legs, an essential quality in chairs for juniors, and they were rubber-tipped. They measured about sixteen inches in height and were made in such a way that the pupil could touch the back of the chair and rest his feet on the floor.

* * *

THE SUPERINTENDENT, now relieved of her duties for a few moments, asked me if I would come to the other side of the room, as she thought the boys' class there had something interesting to show me. The "something" was a curio cabinet, and the boys were thrilled when they showed me their latest additions, having just completed a set of models of oriental houses, cooking utensils, hand-mills, and some agricultural implements in use in Palestine. These had been made in connection with their lessons.

By this time I felt as though I would need a month of Sundays instead of a small fraction of one day to properly appreciate this department. There seemed no end to the good things I saw and wanted to pass on to others.

Just in passing, I noticed that the floor was covered with cork matting, deadening the sound of walking, and that the ecru-colored walls made an excellent background for the few pictures which hung on the walls. I was astonished when I looked at the pictures. The first two were old friends, Watts' "Sir Galahad," and Hofmann's "Christ Among the Doctors," but the picture of a smiling policeman made me ask questions. "Oh," said the secretary, who passed just then, "we are studying about friends in our town, and that picture was brought in by one of our boys to remind us that the policeman is a friend of ours." The junior motto, "Be ye doers of the word," hung at the front of the room, and near it an interpretative picture of juniors in action, which the superintendent told me later was changed as occasion demanded.

I WONDERED if anything was lacking. There were maps—missionary, Bible, world, town, state, and county maps. Blackboards were conveniently placed for teachers who wished to use them. Once more I cornered the superintendent. "Have you everything you want or need?" was my question.

"Oh, no," she responded. "Of course the things which are absolutely necessary for our teachers to have are provided. Each one has a complete set of teachers' textbooks and a set of the pupils' books of the course we are using. Each teacher has, also, a record book of her pupils for her own use, as well as a blank book in which she records the lessons taught and other material introduced, so that, if she is absent there will be no break in the teaching period.

"Then I try to encourage my teachers to make their own collection of pictures, and I help them with my own wherever I can; we really try to be mutually helpful. Some day, however, I am going to have a reference corner just for my teachers. I'm going to have a good concordance, Bible dictionary, a history of the Hebrews, and other reference books to which my teachers may refer. There will be a collection of good pictures, and helpful material for them to use in preparing the pre-session work as well as the lesson study. And best of all, my reference corner is going to be accessible to my teachers during the week whenever they wish to come and prepare for Sunday's lesson. I know we will get this too, because that's the way we've gotten everything we have now. First we've pictured it all, then we've prayed about it, and then, working together, we have secured the things we needed."

* * *

THE CHORD for the closing period sounded. I had time to catch only one glimpse of a sand table with the land of Palestine carefully modeled on it, as I went back again to my seat.

Two junior boys took their places at the front of the room, holding the American and the Christian flags and the session closed with salutes to both.

As I left the room, the words of the closing prayer echoed again in my heart,

Help us to guard our flags with care,
To love our country well;
To make this land a Christian land,
Where God Himself may dwell.

Vision, prayer, work, and the result, equipment which was helping junior boys and girls to materialize in their lives the prayer which was on their lips as they left a room which was loved by all.

# EQUIPPING A CHURCH-SCHOOL GEOGRAPHY ROOM

By Elisabeth M. Perkins

ONE OF the significant additions to the modern curriculum of religious education has been the study of geography, with especial reference, of course, to the study of Palestine. We have come to realize that we cannot fully understand any people unless we know something of their environment, and when the surroundings are as unique as those of the Hebrew race, it is indeed vitally important that we learn all we can of their possible influence. For a fuller appreciation of the Bible and the human documents it contains, we must learn of the physical conditions under which such documents were written.

* * *

IT IS desirable to set apart a room in the church-school building to be used only for the study of geography. The materials necessary for the teaching of the subject are somewhat bulky and will be difficult to transport frequently or store conveniently. First there should be a small globe. A large one will not be of any particular advantage since the little country of Palestine is so small that the sole purpose of any globe is to show only its relationship and position in reference to the rest of the world.

SECOND there must be a sand tray or table. The size of this tray may depend upon the amount of money available to purchase it, but it should be oblong and should approximate three by five feet. The lining of the tray should be of zinc, copper or some rust-proof sheet metal. The reason is that the sand must be quite damp when being molded, and it must be possible to mold it if we are to make relief maps in it or mark outline maps on its smoothed surface.

* * *

THE NEXT item of equipment is a good relief map. This will be fairly expensive but it is most essential. The relief of Palestine is a major influence in the lives of the people and the writer has found that it is extremely difficult to get children to visualize relief from a map that is only colored according to elevations. The ability to understand the reason for Joseph being sold to a passing caravan at Dothan depends upon knowledge of the pass at Dothan and the tremendous importance of that pass in making a through route from the East to the land of Egypt. The formation of the surrounding mountains is difficult to perceive unless a relief map is at hand. One of the leading map-making companies of this country will furnish an excellent map for about twenty-five dollars. There is only one drawback. The map is so covered with printing, roadways, towns, political divisions and other information that it is sometimes hard to make children see the relief alone. But letting them handle the map, running their fingers over the miniature mountains and valleys serves to strengthen the visual impressions and the map becomes a most valuable teaching aid.

* * *

WALL maps are to be purchased as far as possible. But it must always be remembered that wall maps are only capable of giving locations and political divisions and that the study of the relief and climate of Palestine will do more to explain the Bible than knowing where every town or hamlet once stood. In addition, the teacher who finds herself in charge of such a room as the one indicated, will naturally desire some cabinet or bookcase space for the storage of pictures, small hand maps, notebooks, modeling clay and all the materials of the individual class work. A blackboard will be valuable in writing lists of names of places or for sketches to precede the work in modeling.

* * *

THIS list of equipment will be seen at a glance to suppose a certain method or methods of teaching geography. Without attempting to describe or justify the method let me say that in teaching geography in the church school we are first of all to annihilate a prejudice. Many children will come with preconceived ideas from the public school as to the subject matter of the study. These ideas must be forgotten in the interests of interpreting the Bible. Then, too, we must realize that the curriculum of the modern church school is already crowded, and that the necessary time for instruction in worship, in missions, in the regular lessons consumes so may of the few hours at our disposal that the subject of geography must be taught very thoroughly in order to make a lasting impression on an already crowded mind. Thorough teaching implies the best and most complete equipment.

Ways of procuring such equipment will suggest themselves to the ingenious teacher who must count the cost. If a room is not available, screen off a corner where the sand tray and large maps can be permanently kept. The sand tray may be a home-made affair if the lining tray can be pounded into shape from a sheet of metal. The globe might be loaned for such a worthy purpose and the wall maps may be careful tracings from the large atlases to be found in public libraries. The relief map is very difficult to manufacture on a large and at the same time accurate scale.

The teacher of geography in a church school should be some one with time for much study. After her knowledge of Palestine has increased, her enthusiasm is sure to be contagious. No more fasci-

## The Church and Religious Education

By ADA ROSE DEMEREST

The church of God is a holy place,
Where men and women and children and youth
May gather to worship Almighty God,
And sing praises unto His most Holy Name.

God's holy church accepts as its task
The sacred ordinance of the *preaching* ministry,
That men and women may find God
And new meanings in life and service.
God's holy church must accept no less
The sacred task of the *teaching* ministry—
That the feet of little children
May be started in the pathway that leads to God;
That youth may come to interpret life
In the terms of Jesus' teachings;
And all open-minded people of all ages
May catch new glimpses of spiritual realities
And comprehend the wonderful possibilities
Of a finer Christian social order in the world.

So shall the people of every church pledge themselves
To the support of religious education,
Without which there is no hope for a church in the future,
Nor the establishment of the Kingdom of God upon earth.

nating country exists on the face of the earth to the geographer. No country presents within so small an area such variations of relief, of climate, of fertilty or contains such a unique body of water as the Dead Sea. It is not an accident that one of the most unusual peoples of the world should have been cradled in such an interesting little corner of the earth's surface. If you would have the boys and girls in your church schools know the tremendously vital messages of the Bible, must you not be sure that they understand the allusions in those messages? Why was the Good Samaritan on his way "down" to Jericho when he passed the victim of the robbers?

* * *

ALL worth while things cost money, time and effort, and the least of these is money. If it be possible, let us find the money to place in every church school the equipment for the study of geography, being sure that such money, wisely expended, will bring a return that is unlimited. To appreciate is first to know. We must place all possible sources of knowledge at the disposal of the Christian boys and girls who are to become the church of tomorrow.

# ADEQUATE RECREATIONAL EQUIPMENT FOR A CHURCH PROGRAM

## By Warren T. Powell

THE CHRISTIANIZATION of the people's play and their leisure time activities is just as vital to society and the church as the Christianization of industry or politics. In a society where increasing amounts of leisure time are coming to boys, girls, young people, and adults, the church will have to give some direction in the right use of leisure time. If we fail to do this, agencies outside of the church will provide commercialized and often immoral amusement.

It is impossible for young people to indulge in amusements that are unchristian and keep very long a Christian religion. We can't serve our Christian God and the God of pagan amusements. If we are to mold the type of recreation as well as create standards for choosing our leisure time activities, we need to provide equipment for the expression of clean, wholesome, Christian play activities.

* * *

IT HAS BEEN said that Mark Hopkins on one end of a log and a student on the other made a school. Similarly a large open room and a good director can make a recreational program. An adequate program of recreation would require at least (1) a gymnasium with locker and shower rooms, (2) attractive social room with a fire place, (3) a stage equipped with lighting apparatus, (4) a motion picture machine and screen for entertainment and educational purposes.

There is one essential piece of equipment and that is a good sized room that can be used for basket ball, volley ball, gymnasium classes, and other athletic activities. In the case of a small church this same room could be used for parties, suppers, entertainments, plays, pageants, and even church-school departments on Sunday. This room should be at least forty by sixty feet with a sixteen foot ceiling. If the room can be made larger and the ceiling higher, so much the better, but it is possible to utilize a room slightly smaller. If basket ball or volley ball is to be played a ceiling sixteen or more feet high is very desirable. This room should be free of pillars that interfere with playing space.

*Social hall, showing fireplace*
*Trinity M. E. Church, Springfield, Mass.*

THE STAGE has become an essential piece of equipment for religious pageants and dramas as well as entertainments. To be most useful the stage should have sufficient elevation so that every person in the audience can see the performers. Curtains that either pull to the side or roll up are essential. A stage apron in front of the curtain permits a speaker or singer or entertainer to continue a program while scenery is being shifted behind the curtains. The lighting should include provision for footlights, border lights, overhead and spot lights. Footlights are now made that disappear into the floor. If possible secure a stage twenty-four feet wide by twenty feet deep equipped with dressing rooms and storage space for properties.

*Trinity Church gymnasium*

*Trinity Church swimming pool*

For parties, socials, receptions, an attractive room with fire place if possible is desirable. Equip this room with pleasing window curtains, comfortable furniture, and rugs to give it a homelike, inviting atmosphere.

It is possible to combine gymnasium, social room, entertainment room in one by having a stage at one end of the room. Many churches make use of such a combination. However, if it is possible, it is better to plan a separate room for athletic purposes. At Trinity Church, Springfield, Mass., where one hundred or more activities are scheduled a week, the gymnasium, the stage, and the social room are often being used by different groups at the same hour. This arrangement would be impossible if we had only one room to use.

A good motion picture machine should be installed. There are now some good portable machines on the market that can be used effectively. In buying a machine, be sure to get one that carries standard size films. If the church can afford it, install one or two stationary machines like the Powers or the Simplex. These machines will last for years and give the best possible pictures.

* * *

THERE ARE a few principles that should be considered by a church in its equipment for recreation.

*One.*—Make a study of successful plants before turning the planning of a church over to any architect. Much careful observation will save money.

*Two.*—Secure the greatest possible use for each room. One room may be made to serve for several purposes. The little book entitled *Community Center Activities* by Perry, indicates the variety of uses for different types of rooms. Even a gymnasium may be made attractive for

other purposes. The First Baptist Church, Evanston, Illinois, affords a good illustration of this. Be sure that recreational rooms have excellent lighting, ventilation and heating.

*Three.*—Indoor equipment should be simple and durable. Non-equipment games can be used with all the benefits of the more elaborate apparatus of some gymnasiums. Some of the items of equipment are basketball, volleyball, volley ball net, indoor base ball and bat, two floor mats for tumbling and wrestling, climbing rope, jumping standards. Quite a large number of churches scattered over the country have bowling alleys, pool tables and swimming pool. These last three items are very expensive, especially the last.

*Four.*—Walls about play rooms should be made sound proof so that games will not interfere with meetings in adjoining rooms.

*Five.*—If a church is so situated that it can serve the community with its athletic equipment, bowling alleys and even a swimming pool may be added. Trinity Church, Springfield, Mass., has a pool sixty by twenty feet. During the past year eighteen different churches, seventy different business organizations, twenty-three public schools, nine philanthropic organizations used the gym and swimming pool. Through the fall, winter, and spring, an average of thirty-six swimming classes per week are held. From fees for the use of this equipment, there is received about $3,000.00 annually. It takes approximately this amount to operate a swimming pool.

*Six.*—Outdoor equipment for adjoining property, nearby vacant lots or parks, should include a children's playground. The chief requirements for little children are sand piles, swings, slides, teeters, giant strides. Most of these can be made by boys or men in the church.

For boys, girls, young people, and adults, a field for play ground ball or base ball, and tennis courts. Public parks will often provide fields for track and field meets which some church athletic leagues now hold.

## For a Dedication Service

BABE OF BETHLEHEM
To Thee we dedicate this building.

CARPENTER BOY OF NAZARETH
To Thee we dedicate this building.

TEACHER OF GALILEE
To Thee we dedicate this building.

SAVIOR OF CALVARY
To Thee we dedicate this building.

RISEN AND LIVING LORD
To Thee we dedicate this building.

# DIRECTORS OF RELIGIOUS EDUCATION

## By Lawrence W. Johnson

IN ORDER to effect a closer bond of fellowship between directors in local churches and to make accessible to the entire group plans which have proved successful in certain fields, space in the INTERNATIONAL JOURNAL has been granted each month to the Directors of Religious Education Professional Advisory Section.

Directors are cordially invited and urged to send in to the chairman of the section material which will prove of interest and value to others.

* * *

AT A RECENT meeting of the Directors' Section, which was held in Columbus, Ohio, the discussion centered around the practical problems which confront a director in the field. The following items are a résumé of these discussions. They represent the combined judgment of over a score of trained men and women who are carrying on successful programs in their churches.

### Elementary Division

IT IS important that the program in these departments be flexible. There are many schools where the program is rarely, if ever, changed. Directors should consult frequently with the heads of departments and strive in every way to see that the program is rich in the elements which are recognized as essential in these departments.

* * *

THE WORSHIP service in these elementary groups is often sadly neglected. In many places it is so stereotyped and fixed that its value is greatly diminished. Directors and superintendents are not aware of the real needs of these groups.

There is danger of following too closely the worship programs which are prepared by others and not relying enough on one's own ability. While it is necessary to use other people's ideas there is no excuse for simply following, almost verbatim, printed services of worship. No two groups are alike and to secure the best results leaders should know their children and what are their particular needs.

* * *

THE DIRECTOR as well as the superintendent should familiarize himself with the best materials for worship. It is his duty to be able to advise with the superintendents regarding their programs. Many directors do nothing for these departments except secure an occasional teacher and drop in on the services now and then. He expects them to run along without much attention.

* * *

IN THESE lower departments there is a great need for week-day activities. The hour on Sunday provides opportunity for very meager training. In addition to the formal instruction there should be activities which appeal to the urge for self-expression. The type of activity will, of course, vary with the church and community. Dramatization, handwork, creative games, missionary activities, etc., are merely suggestive of what might be done with these groups during the week. The Sunday hour does not permit of these activities and they are a vital part of the program of religious education for these departments.

### Young People's Division

ADEQUATE curriculum material for these departments is one of the great problems facing directors. There is no denying the fact that there is a scarcity of good material. But there are many directors who are not acquainted with all that is available. Some have not taken the trouble to investigate the various courses and are simply content to use what they have without determining how it ranks with other series.

* * *

AS WAS true in the case of the elementary division, the director must here carefully study his various age groups and in consultation with the superintendents, and those teachers who are competent to judge, determine what courses would best fit their needs, regardless of publisher or denomination. A curriculum should be life-centered rather than content-centered. All lesson material must be vital, compelling, real.

* * *

THERE IS an urgent need in this division for a unified program in each department. The intermediate, senior, and young people's departments should be organized so as to carry on the entire program and activities of each group through one all-inclusive organization. One set of officers should be in charge. A complete program of study, worship, service, and recreational activities should be carried on by each department. This plan eliminates overlapping of activities and duplication of effort. The loyalty of each member of each group should be centered in the department, which is itself but a part of the church—the great church of Christ. It is the logical, sensible plan of organization. Every trend in religious

education is toward unification, conservation of leadership and definite continuity of program.

* * *

THE FINE arts in religion have been a very much neglected phase of the religious educational program for youth. Greater use should be made of them, a study of the really great hymns; an appreciation of their beauty and message, the wonderful messages of the great masterpieces of art. Dramatics and pageantry are almost wholly neglected in many churches. What a wealth of material is going unused and unappreciated!

* * *

THE SOCIAL and recreational phase of young people's work needs careful study on the part of the director. It should be made an integral part of the entire program instead of being merely tacked on. Leisure-time activities are coming more and more to be one of the outstanding problems of the church. Wholesome recreation should be planned with the larger purpose of the work in mind. The church must study the play interests of its constituency and minister to those needs.

* * *

COLLEGE students of today can be enlisted in service for the church if there is a vital task for them to perform. Too often they are condemned for failing to respond to the appeals of the local church, when, as a matter of fact, there is little or nothing for them to do when they do offer their services.

If the director will carefully study the needs of his children and youth and really minister to those needs instead of lamenting the fact that youth is unreliable, unstable, and too critical, there would be far less young people outside the walls of the church. The children of today soon will be the college men and women of tomorrow. Meeting squarely their problems today and helping them solve them will make for a finer college group in the years to come.

## Adult Department

ADULT WORK is usually given very little time by the average director. He too often entirely neglects this very important phase of his work. An adult program: (a) Provides opportunity for training the adult; (b) Stimulates interest in the entire educational program.

Adult work should not be judged alone by the numbers it is able to bring into the school. Too often schools stress the attendance in the adult classes more than they do the type of work they are doing and the service they are rendering.

Short term courses should be offered. Adults should be given opportunity to choose the types of lessons they desire. Courses should be life-centered rather than material-centered. Make a close study of the needs of a particular group and then endeavor to provide material which will meet those needs.

## Records and Reports

ADEQUATE records are a very necessary part of a director's work. It is through records that he is able to detect losses and gains, progress and decline. They serve as a barometer, disclosing points of strength and weakness in his educational program.

In addition to enrollment cards which should be filled out at least once a year in order to keep them accurate and up to date, there should be individual pupil record cards which include the following items: attendance, punctuality, lesson study, offering (regardless of amount), and church attendance. In the primary department the markings should be given in the form of stars. In the others, numerical grading should be done on the basis of one hundred per cent. Each item should be given a proportional amount of the entire number of points. Objective grading is much more satisfactory than subjective. Special honor points may be added to the above list of points. Proper recognition should be given pupils who maintain high averages. Quarterly records should be sent to parents.

AT THE WORKERS' conferences valuable use may be made of the records. Graphs and charts help to make points more clear.

In order to preserve records from year to year a good ledger may be secured which can be ruled to suit the purpose.

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Next month there will be published in this section outlines of plans which directors are finding successful in their respective fields.

# THOSE WHO SAW HIM LIVING, AN EASTER SERVICE

## By Frances Grigsby Joplin

THE VALUE of this service is dependent upon the spirit and the understanding of those who participate in it. The music constitutes a very large and important part, and the choir should be present at the two meetings which are needed in preparation. Between the two meetings the choir will hold as many rehearsals as are needed to learn the music.

At the first meeting there should be presented the purpose and general plan of the service. The characters will be assigned. The making of a scroll will be explained and each one asked to prepare his testimony on a scroll, with the suggestion that Scripture wording be used as far as possible. It is all right to permit the use of various versions in this work, but the leader will, of course, harmonize the language by such changes as are necessary.

At this meeting it is also suggested that the following pictures be studied, using one large copy of each if it is possible to obtain such; otherwise let each one have a small copy in his hand:

Ciseri: The Entombment.

Piglhein: The Entombment.

Burne-Jones: Morning of the Resurrection.

Uhde: Easter Morning.

Give to each participant one or more pictures to help in his study of the character whom he is to portray. Use Tissot pictures in colors in order to get ideas for costumes. Before costumes are prepared, however, the leader should be consulted in order that these may be harmonized and right color effects obtained.

Let the entire group sing the hymns which the congregation is to sing in the service.

At the rehearsal, and it need not be a dress rehearsal, drill first for action. Care should be taken to make all entrances prompt and unhurried, to have all speeches after the participant has come to a standstill. If possible, have witnesses sit with choir after testimony has been given. After drilling on entrances in order go through the service with use of words and music.

The service as given here was worked out in a small, rural church. The pastor acted as judge, wearing long, black clerical robe. The reader wore white Grecian robe with green bands. *The Life of Christ in Art*, by Albert E. Bailey, was used for picture study.

Most of the hymns may be found in *Hymns for the Living Age*. "O Dark the Day and Sad the Hour," with its chorus, "But now the Lord is risen" which is used later in the service, is published in a pamphlet, *A Sunday School Easter Service*, Form No. 81, by Morehouse Publishing Co. "God Hath Sent His Angels" in a pamphlet, *A Song of Dawn*, by the Board of Missions of the Presbyterian Church in the U. S. A. "I Know Not How Bethlehem's Babe" was published in the Century Bulletin.

* * *

CONGREGATION:

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell
What pains he had to bear;
But we believe it was for us
He hung and suffered there.

O dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming blood,
And try his works to do. Amen.

JUDGE: How say some among you that there is no resurrection of the dead? If there be no resurrection of the dead then is Christ not risen: And if Christ be not risen, then is your faith vain. Let us, therefore, examine carefully the testimony of all those who saw him crucified, buried, then living again. Give heed, ye people, to the reading of the record of the death and burial of Jesus of Nazareth.

READER: When they had come to the place which is called Calvary, there they crucified him. When evening was come there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own tomb which he had hewn out of rock; and he rolled a great stone to the door of the sepulchre and departed. Then the chief priests and the Pharisees came to Pilate, saying, "Sir, we remember that this deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so this last error shall be worse than the first. Pilate said, Ye have a watch. Go your way. Make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

CHOIR:
Oh, dark the day, and sad the hour,
The grave asserts its sullen power;
The Savior dies upon the cross,
And earth sustains a bitter loss.

The sealed tomb, the guarded grave
Of him who died our souls to save,
Tells to the waiting world forlorn
Of Jesus' suffering, shame and scorn.

Lord of our life, we fainting lie
Low at thy feet with bitter cry;
For on that saddest eventide
Lay dead the Christ, the crucified.

JUDGE: Let the Roman soldiers who were set to watch the tomb appear.

SOLDIERS: We are here, your Honor. Here is our written testimony.

READER: Early in the morning before it was yet light, the earth did quake and the angel of the Lord descended from heaven and rolled back the stone which was before the sepulchre which we watched. And he sat upon the stone. His countenance was like lightning, and his raiment as white as snow. For fear of him we did quake and fell on our faces as dead men. When we had recovered our wits, we hastened into the city and told what had happened to the priests who had set us to watch the tomb. Then the priests consulted much together and bade us tell no man of these strange things; but to say rather that we had slept while on guard and when we awoke the tomb was open and the body of Jesus gone. And they gave us large sums of money and promised that we should not be brought to judgment for sleeping on duty.

JUDGE: Roman soldiers, you are confessing a great crime, the penalty of which is death; and you bring a grave charge against the Jewish priests. Is this testimony as read in our hearing a true account of what happened?

SOLDIERS: It is indeed the truth.

CHOIR:
But now the Lord is risen,
He's burst the bands which bound him.
The sepulchre is empty
And open wide the door:

The angels shout in triumph,
Heaven's arches ring with gladness,
For Christ the Lord is risen,
Alleluia forevermore.

JUDGE: Where are the women who are reported to have visited the tomb early in the morning of the third day after Jesus was crucified?

WOMEN: Here, Judge. This is an account of the things which we did, and saw and heard.

READER: On the first day of the week, at the rising of the sun, we came to the sepulchre, bringing sweet spices that we might anoint the body of Jesus. As we came along the way we wondered who would roll away the stone for us. When we drew near we saw that the stone had been rolled away. Entering into the sepulchre, we saw a young man sitting on the right side, clothed in a long white garment; and we were frightened.
And he said unto us, Fear not. I know you seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come and see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead.
Then we ran from the sepulchre with fear and great joy and came to bring word to his disciples. And as we went Jesus met us in the way and spoke to us, saying, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

JUDGE: Is this all that you know regarding the events of that day?

MARY MAGDALENE: I have more testimony, judge.

JUDGE: Let us hear it.

READER: As I stood beside the sepulchre, I stooped down and looked in and saw two angels. And they said unto me, Why weepest thou? And I answered, Because they have taken away my Lord and I know not where they have laid him. Then I turned away and there was a man standing near me; and he said to me, Why weepest thou? I thought he must be the gardener and begged that he tell me if he knew where they had put the body of Jesus that I might take him away. Then he said unto me, Mary; and I answered, Master. I knew that it was Jesus. And I came and told the disciples how I had seen Jesus and talked with him.

JUDGE: Mary Magdalene, are you sure that this was indeed Jesus?

MARY MAGDALENE: Very sure, judge.

CHOIR:
God hath sent his angels to the earth again,
Bringing joyful tidings to the sons of men;
They who first at Christmas thronged the heavenly way,
Now beside the tomb-door sit on Easter day.

Angels sing his triumph, as you sang his birth,
Christ, the Lord, is risen. Peace, good will on earth.
Yet the Christ they honor is the same Christ still,
Who in light and darkness, did his Father's will,
And the tomb deserted shineth like the sky,
Since he passed out from it into victory.

Angels sing his triumph, as you sang his birth,
Christ, the Lord, is risen. Peace, good will on earth.

JUDGE: Let Peter and John present their testimony.

PETER: It is here, judge.

READER: Early in the morning of that day Mary Magdalene came and told us that they had taken away the body of Jesus We ran quickly to the sepulchre. John reached the tomb first and stood at the door until Peter had come up and rushed in. And we saw the empty tomb, for Jesus was not there, but the linen clothes were there, and the napkin which was about his head was wrapped together in a place by itself.

JUDGE: Is it not true, as the first report of the guard stated, that you came in the night and stole the body away?

PETER: Indeed, such is not the truth rather. . . .

JOHN: You have our testimony written, and sworn to. We have told just what happened.

CHOIR AND CONGREGATION:
I know that my Redeemer lives,
And ever prays for me:
A token of his love He gives,
A pledge of liberty.

JUDGE: Let us have the testimony of the two disciples who are reported to have talked with Jesus on the road to Emmaus.

THE TWO: Here, judge, is our testimony.

READER: Towards evening of the first day of the week, after the women had brought report of the empty tomb, we set out for Emmaus. As we talked of the things which had happened, a man came along and walked with us. It was Jesus, but we knew it not; and we told him all the things which we had been discussing, even how we had trusted that he who was crucified should have redeemed Israel. And beginning at Moses and the prophets, he expounded unto us in all the scriptures the things concerning himself. And when he had

come in with us and had taken bread, and blessed it, and brake, and given unto us, we recognized him and knew that he was Jesus. Then we hurried back to Jerusalem, after Jesus had left us, to tell the others all that we had experienced. There we found the eleven gathered together, saying, The Lord is risen indeed.

CHOIR: Alleluia! Alleluia! Alleluia!
The three sad days are quickly sped,
He rises glorious from the dead;
All glory to our risen Head!
Alleluia! Amen.

JUDGE: Stand before the bar, you ten disciples of Jesus, who were gathered in an upper room on that same day. Give heed to the testimony which has been presented in your name.

READER: Then the same day at evening, when the doors were shut for fear of the Jews, came Jesus and stood in our midst, and said unto us, Peace be unto you.

And we were terrified, supposing we had seen a spirit. Then he said, Behold my hands and my feet, that it is I myself: handle me and see.

While we yet believed not for joy, and wondered, he said, Have you any meat? He took the meat which we gave him and did eat. And he opened our understanding of the scriptures concerning himself and gave us command that we should witness for him throughout the whole earth.

And many more times he was with us, until that day when he led us out as far as Bethany, and he lifted up his hands and blessed us. And it came to pass that while he blessed us, he was parted from us and carried up into heaven.

JUDGE: Do you men swear that this was the same Jesus who was crucified?

DISCIPLES: We do.

CHOIR:
In vain with stone the cave they barred;
In vain the watch kept ward and guard;
Majestic from the spoiled tomb,
In pomp of triumph Christ is come.
And all he did, and all he bare,
He gives us as our own to share;
And hope, and joy, and peace begin,
For Christ has won, and man shall win.

O Victor, aid us in the fight,
And lead through death to realms of light;
We safely pass where thou hast trod;
In thee we die to rise to God.

JUDGE: There was another disciple, not among those in the upper room on that first day of the week. If he has any testimony concerning the resurrection of Jesus from the dead, we will listen to the reading of it.

THOMAS: Jesus did appear unto me after that he was risen from the dead as is recorded herein.

READER: The other disciples said to me, We have seen the Lord. I answered, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe. After eight days I was with them and the doors were shut. Then Jesus stood in our midst and said, Peace be unto you. Then he called to me, saying, Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.. I answered, My Lord and my God. Jesus said to me, Thomas, because thou hast seen me, thou has believed; blessed are they that have not seen, and yet have believed.

SOLO OR CHOIR:
I know not how Bethlehem's Babe
could in the Godhead be;
I only know the Manger Child has
brought God's love to me.

I know not how that Calv'ry's cross a
world from sin could free;
I only know its matchless love has
brought God's love to me.

I know not how that Joseph's tomb
could solve death's mystery;
I only know a living Christ, our immortality.

JUDGE: I declare unto you that which I have also received, how that Christ died for our sins according to the scriptures; and that he was buried and that he rose again the third day according to the scriptures. And if Christ is not risen from the dead then also they which have fallen asleep in Christ are perished. But now is Christ risen from the dead and become the first fruits of them that slept.

O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

CONGREGATION:
Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home:
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet Amen of peace;
For not with swords' loud clashing,
Nor roll of stirring drums
With deeds of love and mercy,
The heavenly kingdom comes.

Lead on, O King Eternal;
We follow not with fears,
For gladness breaks like morning
Where'er thy face appears:
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.

# HOW A BEGINNERS TEACHER SECURED HOME COOPERATION

## By Muriel White Dennis

SATURDAY night. The beginners teacher had finished her lesson preparation and was organizing the teaching material by writing her plans for the Sunday morning session. Pictures, songs and objects were listed under the heading, "Things to Have Ready." The aim of the lesson was written out in full. Songs, prayers, story recall, conversation, play, and the new story were arranged in logical sequence.

As she studied the finished outline she wondered just how far she would be able to carry it out. An interesting speculation, for the children's responses were an unknown quantity and she would be guided by their interests. At the very end of the program she read the suggestions jotted down for expressing the lesson through conduct. The theme was "helpfulness" and she had written, "The child may hang up his clothes, put away toys, air bed, bring in newspaper and milk, set the table, dust, wipe the silver—" Suddenly a thought occurred to her. How can he hang up his clothes if there is not a hook in the house low enough for him to reach? How can he put away his toys unless a box or drawer is provided for them? What can he do if the mother does not wish to be bothered with a child in the kitchen?

She blushed as she remembered the fate of some previous suggestions she had made. Grace and Gordon had been punished severely because they rushed home from the session and fed a half loaf of fresh bread to the birds while their mother was at church. Dorothy's mother had scolded when she brought a stray cat into the kitchen to be fed. Donald had cried when his mother thoughtlessly burned as trash the valentine he had made for her as a love-gift. And the story leaflets. Were they not carried home Sunday after Sunday only to be mislaid? Very few of them were read to the children.

"Stupid!" she exclaimed. "To think that you have been attempting to teach two years without enlisting the partnership of the mothers!" The absurdity had never struck her so forcibly before and, paraphrasing the C. E. pledge, she made

a solemn vow, "Trusting in the Lord Jesus for strength, I promise Him that I will make a conscientious effort during the year to win the active cooperation of every department mother."

* *

THAT WAS July. In September she presented her problem to her helpers and together they drew up the following resolutions.

*First.* Every mother shall receive an outline of the beginners lessons and hear an explanation of the aims and work of the department.

*Second.* Effort will be made to arouse the friendly interest of the mothers through calls, parties, mothers' meetings, invitations to visit the department on Mother's Day, Easter, and Christmas, and form letters.

*Third.* A genuine interest will be shown in each child by sending story leaflets, notes and gifts to sick children; story leaflets notes, invitations and phone calls to absentees; birthday greetings and "goodnight" phone calls to all pupils.

They agree to divide the labor. The teacher would do the calling since she was better informed on matters of religious education than the rest. Two of the helpers would plan the parties; the helper-who-was-a-stenographer would mimeograph the form letters; the secretary would be responsible for sending the leaflets to absentees every Monday morning, and another helper would keep the birthday list and see that each child received a greeting *on his birthday.* They decided that *all mail should be sent first class* to insure prompt delivery and emphasize its importance.

* * *

ON WEDNESDAY after promotion day in October, the first form letter was sent, a simple friendly letter signed by the teacher telling how glad she was for the privilege of working with the mother to make the heavenly Father real and dear to the child and right conduct attractive. She assumed their interest in the lessons she was teaching (which was good psychology) and suggested that they could keep in touch with them through the story leaflets which the child received. On page four were printed suggestions for continuing the Sunday teaching. In closing she announced that she was sending a cover the following Sunday for preserving the leaflets and making an interesting story book.

Thirty mothers responded to the invitation to a get-acquainted-tea which was held in the beginners' room two weeks later. After a half hour of introductions and conversation there was a game and an interesting program. A group of beginners' songs were sung and some poems of child life were read. One of these, "When Father Holds My Hand," by Strickland Gillilan, was particularly appropriate to the quarter's lessons. The teacher gave each mother a prospectus of the Beginners Graded Lessons, explained the aims and themes, showed the lesson pictures and gave them a general idea of a Sunday morning session. A barrage of questions followed and there was no doubt in the teacher's mind but that thirty mothers were interested.

* * *

AFTER THE party the teacher began a "calling campaign." Armed with her engraved calling cards and copies of the prospectus, she called first upon the twenty-two mothers who did not attend the party. To her surprise and relief she found most of the mothers eager to listen to her explanation of the lessons and ready to help. And the questions they asked suggested all sorts of plans to be carried out. Could the teacher suggest some good story books for small children? Could she tell them what to read in order to understand their children? Could she provide a grace for the child to say at mealtime? Where could they find the words of the songs the children were learning? How could they help little children overcome fear of the dark? Could the teacher persuade the child to take cod liver oil and eat vegetables? What should they tell the child about Santa Claus? How should they explain the death of a neighbor to curious children?

* * *

HOW were these questions answered? In December an annotated list of stories and story-books for children was sent to each home. In January the mothers received a list of books they, themselves, would find helpful. Books available in the workers library were checked with red ink. In March each child was given a sixteen page booklet containing the typewritten words of eight songs. Each song was appropriately illustrated by pictures selected from magazines and leftover leaflets.

Two weeks before Easter there was a mothers meeting. Easter stories were told and the City Superintendent of the Children's Division talked on "Easter's Message for the Child." She made death and life after death a beautiful mystery that was not to be feared.

In May the children received a booklet containing four prayer verses, a morning and evening prayer, a grace, and the prayer song, "Jesus, Friend of Little Children." On the cover was a miniature Perry picture, "The Infant Samuel," by Reynolds.

In June the mothers and children received an invitation to an all day picnic. The response was almost unanimous. That day was the climax for the teacher for the mothers, *on their own initiative,* decided to organize a club that would meet twice a month to discuss problems of religious education and plan projects for making the teachers' work more effective in the lives of their children!


# YOUTH OF AMERICA

Youth must be taken into partnership in "Building a Christian Citizenship."

One thousand carefully chosen young people will come together this spring to face their share in this great task of the church at the

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**YOUNG PEOPLE'S CONFERENCE**

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Broaden and Enrich Your Work by Sending Some Young People to this Conference.

# WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price

216 Metropolitan Tower, New York City

## The World's Association at Birmingham

REV. W. C. POOLE, Ph.D., D.D., Pastor of Christ Church, London, and President of the World's Sunday School Association, is coming to America next month especially to take part in the Birmingham Convention. He will be the leading speaker at the service on Sunday evening, April 18, which will be under the auspices of the World's organization. Many heard Dr. Poole with much profit when he visited a number of cities in this country last spring. Following the Birmingham Convention, Dr. Poole will speak in about eight important cities on his way back to New York en route to London.

The date for the World's Pilgrims Banquet has now been fixed for Friday, April 16. Many delegates to one or more of the nine World's conventions will be

*Beautiful bay of San Esteban*

in attendance at Birmingham and they can enjoy the privilege of renewing fellowship with travelers of former days. For example, the members of Tour No. 11, who circled the Mediterranean following the Glasgow Convention in 1924, are arranging for a table where they may again be together.

Plans are now being made to hold the annual meeting of the World's Executive Committee at Birmingham on April 16.

## Dr. Landes En Route to South Africa

DR. W. G. LANDES, General Secretary of the World's Sunday School Association, sailed from New York for London February 27 on the S. S. "Antonia" that he might have a few days in conference with the members of the British Committee of the World's Association before departing from Southampton via the Union Castle Line for Cape Town, South Africa, on March 12. This deputation trip is planned that the arrival at Cape Town may be in time for the national convention of the South Africa Sunday School Union, which convenes on Easter. Dr. Landes will spend three months in South Africa and return to New York in July.

## A Picnic-Style Convention in the Philippine Islands

AN INTERESTING description of a Sunday-school convention in the Philippines is given in a letter of Rev. A. L. Ryan, D. D., General Secretary of the Philippine Island Sunday School Union: "One of the Sunday-school conventions which I have attended recently was made very unique in its arrangements. Instead of being held in a church, and being entertained by a local church community, the committee in charge decided to do something different. So they selected a beautiful site in a cocoanut grove close to the beach of the China Sea. A temporary structure with shade was constructed with bamboo posts and palm roof. The delegates brought their food and lived and ate together for three days in picnic fashion.

"From the standpoint of delighted fellowship it was the most unique Convention that I have ever attended. It was also full of inspiration and I am sure the delegates went home with new courage for the tasks ahead of them. This convention was held among the Ilacanos in San Esteban, Ilocos Sur province."

On December 15 the honorary degree of Doctor of Divinity was conferred on Rev. A. L. Ryan who, in addition to being General Secretary of the Philippine Island Sunday School Union, has recently been elected President of the Union Theological Seminary in Manila. The distinction came from Baker University of Kansas. Dr. Ryan leaves Manila in March for his furlough in the United States and plans to be present at the annual commencement of his *alma mater* when he will be formally invested with his doctor's hood.

## Marked Enthusiasm for Sunday School Work in Hungary

LEADERSHIP training for those who are conducting Bible classes in some of the centers in Hungary is cared for by the Hungary Sunday School Union through special institutes. These are conducted by the General Secretary, John Victor, whose office is in Budapest. Numerous lectures are given daily and there is intensive Bible study. There was severe rain on the second day when such an institute was held at Mako recently. It was a country place where there was no pavement, not even a sidewalk. The all-day downpour made the mud more than ankle deep and it was at first thought that very few if any would attend the meeting that night. Great was the joy when over fifty were present. The following evening, though the rain had ceased, the roads were still difficult of passage, but the large classroom where the meeting was held was packed to capacity and there were some standing outside the door.

At Hajduboszormeny a large group of children awaited Mr. Victor at the rail-

*The delegates assembling for meal*

road station with a floral tribute of welcome. The older pastors there were rather indifferent to Sunday-school work, but a younger minister was glowing in his zeal to serve Christ through this agency. His chief duty is the religious instruction of the young in the schools of that place. He has succeeded in gathering a staff of fellow-workers, one of whom had been at the summer conference held at Tahi the previous season.

Twenty are in the training class at Szolnok. Mr. Victor tells about an interesting drawing by a little girl in the Sunday school who was illustrating a story about John the Baptist in prison.

*A group of deaconesses*

To indicate the horror of the situation she put a spider on the wall with her crayon.

# THE PRIMARY WORSHIP PROGRAMS FOR APRIL

By Dorothy Kay Cadwallader

Theme for April: Thankfulness for the Spring Time

## Easter Sunday

CALL TO WORSHIP: "Easter Hymn" (*Lyra Davidson, 1708.*)

HYMN: "Easter Hymn (Sung by junior department quartet.)

"Jesus Christ is risen today,
Alleluia!
Our triumphant holy day,
Alleluia!
Who did once upon the cross,
Alleluia!
Suffer to redeem our loss
Alleluia!"

HYMN: God is Love" (*Songs for Little People*, No. 76. Danielson and Conant).

"Listen to our Easter song,
'God is love,—God is love.'
Now and all the winter long
'God is love.'
Flowers wake that safe were hidden,
Birds come back as they are bidden,
Children sing their Easter song
'God is love.' "

VERSE SONG: 1 John 4:19 (*Songs for Little People*, No. 46.) "We love him because he first loved us."

BIBLE VERSES: Song of Solomon 2:11, 12, 13, 15, Mark 16:1-8.

PRAYER SONG: "Our Prayer" (*Leyda's Carols*, p. 46)

"Father, hear us as we pray,
Guard and keep us day by day,
Help us feel Thy loving care
Every day and everywhere."

PRAYER: Thank Thee, heavenly Father, for this beautiful Easter day. Thank Thee for Jesus Christ, our Lord. Thank Thee for the flowers and birds that say " 'tis Easter Day, 'tis Easter Day." Amen.

OFFERING SERVICE: Recitation of offering verses: 1 Cor. 16:2; Ps. 96:8; Matthew 2:11; 1 John 5:2.

OFFERING HYNM: (*Songs for Little People*, No. 88—sung as a prayer.)

"We give Thee but Thine own
Whate'er the gift may be;
All that we have is Thine alone
A trust, Oh Lord, from Thee.
Amen."

LESSON STUDY:
Play "Easter Hymn" ("Jesus Christ is Risen Today"), from any hymnal, as a signal for children to gather around the superintendent for story.

STORY: The Easter Story (as told in Year III International Graded Course, Lesson 27; or Year II, Lesson 27.)

SONG: "Nature's Easter Story" (From *Song Stories for the Kindergarten*, by Mildred and Patty S. Hill.)

"The seeds and flow'rs are sleeping sound
Till Easter time, till Easter time;
And then they rise above the ground
At happy Easter time.
And then they rise above the ground
At happy Easter time."

SONG: "Children's Easter Praise" (*Songs for Little People*, No. 74).

"On this blessed Easter day,
Little children sing
Joyful songs of love and praise
Unto Christ, the heavenly King."

SONG: "Spring Song of Praise" (from *The Mayflower*, by Rhodes and Ponsonby).

"Wake, oh, wake, to greet the spring
Every flower and growing thing!
Thrush and song bird soar and sing
'Glory to the Father!' "

Have children stand, each holding a pansy plant to be sent to the children's day nursery. As they stand they sing:

"Easter Day" (*Songs for Little People*, No. 70).

"Each flower lifts up its face to say,
It's Easter Day, glad Easter Day!
It's Easter Day!"

Have children march to the front singing this song while the plants are placed in baskets. A representative from each class should form a committee to take the plants to the children's home, day nursery, or children's ward of the hospital.

CLOSING PRAYER: (Play the music to No. 98, *Songs for Little People*, to create an attitude of prayer).
Dear Jesus, bless these little children. May the pansies bring joy and happiness to Thy little children away from their fathers and mothers. May they learn to know and love Thee better through these beautiful flowers. Amen.

## Second Sunday

CALL TO WORSHIP: Father in Heaven" (*Songs for Little People*, No. 1.)

HYMN: "Father in Heaven"

"Father in heaven, bless Thy little children
Gathered before Thee on this Thy holy day
For the morning sunshine, for the day we thank Thee,
Oh, Sun of Love, shine, shine in our hearts we pray!"

HYMN: "This Is God's House" (*Songs for Little People*, No. 8.)

"This is God's house and He is here today,
He hears each song of praise and listens when we pray."

BIBLE VERSE: "I was glad when they said unto me, 'Let us go into the house of the Lord.' "

PRAYER SONG: "Lord, Who Lovest Little Children" (*Songs for Little People*, No. 2).

"Lord, who lovest little children
Hear us as we pray to Thee."

PRAYER: (For the beauties of the springtime.)

OFFERING SERVICE: Recitation of giving verses: James 1:17; Acts 20:35; Matthew 10:8; 2 Cor. 9:7.

OFFERING HYMN: (*Songs for Little People*, No. 90, sung as a prayer.)

"Since my heavenly Father, gives me everything
Lovingly and gladly now my gift I bring."

LESSON STUDY: Play "I Think When I Read" (*Songs for Little People*, No. 28 as a signal for children to gather around the superintendent for a story.)

STORY: Read from *A Child Garden in India*," by Amelia Josephine Burr (From M. H. Leavis, West Medford, Mass.)
Read several poems, for instance,

"When I get to heaven
To Jesus I will go
And give Him hugs and kisses
Because I love Him so.
But until I see Him
Coming down the sunset stairs
I can love Him in His lovely world
And kiss Him in my prayers."

CLOSING HYMN: (*Songs for Little People*, No. 98.)

"Dear Father, bless each little child
And keep us all we pray
Safe in Thy loving care until
Another Sabbath day. Amen."

## Third Sunday

CALL TO WORSHIP: "Flower Song," Lange.

HYMN: "This Is God's House" (*Songs for Little People*, No. 8.)

HYMN: "I Think When I Read" (*Songs for Little People*, No. 28.)

PSALM 32.

PRAYER: Thank Thee, kindest Friend, for the beautiful springtime. We pray Thy blessing on every boy and girl here and everywhere. Amen.

OFFERING SERVICE: Recitation of giving verses: 1 Cor. 16:2; Ps. 96:8; Matthew 2:11; 1 John 5:2.

OFFERING HYMN: "Offering Song" (*Leyda's Carols*, p. 12.)

"Dear Jesus, our offering we bring Thee;
With gladness this tribute we pay
To Him who looks down on the children
And never turns any away."

LESSON STUDY: Play "I think When I Read" (*Songs for Little People*, No. 28) softly as a signal for children to gather around the superintendent.

STORY: Read from *A Child's Garden in India*, by Amelia Josephine Burr.

SONG: "A Whisper Song" (W. H. Neidlinger, Jersey Music Company, East Orange, N. J.)

PRAYER: Dear Jesus, bless Thy little ones over the sea and in this Thy great country. Be with us as we go to our homes. Help us to be kind and loving during the coming week. Amen.

## Fourth Sunday

CALL TO WORSHIP: "Spring Song," Mendelssohn.

HYMN: "Father in Heaven" (*Songs for Little People*, No. 1, verse 2).

"Father in heaven, help Thy little children
To please Thee ever in their work and play.
Help them to be truthful, gentle, kind, and loving,
To be like Jesus, and follow Him alway.

BIBLE: 1 Samuel 3:1-11.

PRAYER: Dear Lord, just as Samuel heard Thee and said, "Speak, for Thy servant heareth," so may each of us be just as willing to serve Thee in our work and in our play. Amen.

OFFERING SERVICE: (Sing very worshipfully while the offering is being brought to the front.)

"Freely ye received, freely give" Matt. 10:8 (*Songs for Little People*, No 43).

PRAYER: May this offering help a little child to know Thee so well that he too may say "Speak Lord, for Thy servant heareth." Amen.

LESSON STUDY: Play "I think When I Read" softly as a signal to gather around the superintendent for the recitation of the memory verses for the month.

*First Year:*

Jehovah is nigh unto all them that call upon him.—Psalm 145:18.

Speak, Lord, for Thy servant heareth.—1 Samuel 3:9.

It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name O Most High.—Psalm 92:1.

*Second Year:*

Because I live, ye shall live also.—John 14:19.

The Lord is risen indeed.—Luke 24-34.

I go to prepare a place for you.—John 14:2.

*Third Year:*

Ye seek Jesus, the Nazarene, who hath been crucified; he is risen.—Mark 16:6.

Lo, I am with you always.—Matt. 28:20.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. —John 3:16.

They left all, and followed him.—Luke 5:11.

BIRTHDAY SERVICE: (Recognition of all birthdays in April.)

SONG: "A Birthday Greeting" (*Songs for Little People*, No. 92.)

"A Birthday greeting to you, dear,
May you be happy all the year!
May you be happy all the year!"

BIRTHDAY PRAYER: Thank Thee for these springtime birthday children. May they be as joyous and happy as Thy birds and flowers. May they shout Thy praises so that Thy springtime birthday children all over this beautiful world may learn to know and love Thee. Amen.

PLAY SOFTLY the music to the closing hymn.

CLOSING HYMN: (*Songs for Little People*, No. 98.)

"Dear Father, bless each little child
And keep us all we pray
Safe in Thy loving care, until
Another Sabbath day."

# THE MAKING OF A BIBLE

## By William H. Leech

I HAVE just had a rather unusual course in English Bible. It is one which is denied most folk and yet it has proven very illuminating. I can see the making of the Bible in a way I never saw it before. I can understand the inconsistencies in numbers, verses and names in the authorized version after watching this process completed. For the Bible is a big volume, the mechanical side of its construction is an enormous proposition. Only the best equipped presses are in a position to do the work.

Many and amusing are the errors told in the various versions of the Bible. There was the "Bug Bible" which substituted "bug" for "terror" in Psalm 91:5; the "Placemaker's Bible" which used that word for "peacemakers." The "Adulterous Bible" omitted the negative in the commandment. The "Idle" Bible adjured the Bible not to worship idles. Another version substituted "murderers" for "murmurers" in Jude 16. It might have been the clever trick of some printer who made "princes" read "Printers" in Psalm 119:161. These and other instances make amusing reading. But they help us to appreciate the seriousness of any attempt to make a Bible.

Practically all of those who have commented upon the New Translation of Professor James Moffatt, regardless of their opinions of the work itself, were amazed at the prodigious output of energy by one man in translating the entire Bible. It has come in sections. First there was the New Testament which offered a comparatively easy task. Then the Old Testament followed in two volumes. This was a work which would challenge anyone. A strange book, with its semeticisms which are difficult of translation, and even of interpretation, in the languages of the western world.

It has been an education to watch the reaction to these volumes. Many pages have been written in the past year in comment on them. I have on my desk now a file of clippings and reviews which weigh three and one-half pounds. These comments come not alone from the religious press, but many newspapers took the opportunity of calling attention to what they thought to be freak, if not strange, usages in the translation. They thought it news that the garden of Eden was called a "park" and that Noah's vessel of navigation was labeled a "barge."

The Old Testament is distinctly an oriental book. Any translation must in a larger sense be an interpretation. The authorized version, itself, is such an interpretation. Professor Moffat has done more to bring out the oriental flavor of the books than has been done in any other version we know of. Shortly after the first volume was issued I used it as a basis for a series of sermons on the folk-stories of the Old Testament. I should suggest such a method for one who wants to find the real contribution of Professor Moffat. The dramatic sense reveals something which the critical eye may miss.

The plates for the complete Moffat Bible which will soon be published were made in America. Duplicates have been sent from here to the British publishers. It has been a costly process. Only the immense popularity of this translation would justify the revising of plates in so short a time after the first edition.

For this new volume Professor Moffat has written a forty-seven page introduction which gives in this space a splendid introductory study to the whole Bible. The person who is seeking an explanation of the various texts used in the construction of the Old Testament will find nowhere else in such compact space the information he desires. It will be of especial value to the Moffat Bible, for the reader will understand the spirit in which the great Scottish scholar undertook this mighty work.

As long as they last, extra copies of this JOURNAL can be secured for fifty cents each. Address business manager of the JOURNAL, 5 South Wabash Ave., Chicago.

# SHALL PUBLIC SCHOOL PROPERTY BE USED FOR WEEK-DAY CHURCH SCHOOLS?

By Thomas Shields Young

THE USE of public school rooms for religious instruction during the public school day is to the front as an acute question. In states or communities where conditions permit such use, it seems to be the natural, logical and advantageous thing to do. Because of this, many week-day schools are making use of these rooms. If the matter could rest there the question would be largely academic, until the time when a sufficient body of experience would prove beyond all controversy that such use is or is not wise. This method of meeting the question cannot be followed for the reason that there are many enemies of religious education and the use of public school property invites their attack. Let us, therefore, open-mindedly consider the facts involved.

## The American Principle

THIS GREAT principle was more than one hundred years in coming to formulation and constitutional expression. Our colonial ancestors were determined that they woud not be under the yoke of a state religion. As a fact most of them were willing for the yoke if the yoke could be of their own type of religion. But they soon saw that only one position could be fair to all, namely, the position of Roger Williams in the establishment of Providence Colony, (1636) that there should be absolute freedom from all government restraint in religion, for Protestant, Catholic, Jew and non-religionist alike. The acceptance of this position eventually crystalized in the principle of *the separation of church and state.* Recognition and formulation was given to the already accepted principle, in the first amendment to the constitution of the United States.

Nothing is more certain than the vigorous religious life of nearly all the colonies. In the first schools, in most of the colonies the Bible was a text book. In all the text books of both later colonial and early state days, the Bible was the source of extensive quotations. From these facts it is but just to conclude that the separation of church and state was not a result of popular antagonism to religion, but grew out of a desire to prevent state support of any one form of religious expression. It is a fair inference that the fathers soon came to see that equality of all forms of religion before the law would produce a more widespread and vigorous religious life than could result from the European practice of state religions. So certain is it that the framers of the first amendment had no thought of suppressing religion, that the Supreme Court of the United States believed itself justified in deciding in recent years, "this is a Christian nation."

The resulting situation may be formulated as follows: We recognize religion as a central factor in the lives of the people but the organic law of our government shall have no voice in the formulation or expression of religion or authority in its functioning in the lives of the people. On the other hand our laws do recognize and accommodate themselves to the encouragement and development of that religious life.

## Legality of Use of Public School Rooms

THERE is little doubt as to what decisions would be reached by the courts if the use of public school buildings becomes a subject for action. The school laws of only few states particularly mention such use, the possibility of such use being of recent origin. These laws do specifically forbid the teaching of religion by the public schools. When the use of school property for teaching religion during the public school day has been before the court the decision has been uniformly against it.

In Washington, the Supreme Court declared, "the use even of ink to make a record involved in teaching religion is unconstitutional."

In New Jersey the decision forbidding religious instruction had to do with released time. School property is not used. The injunction was dissolved and churches are now using released time from the public school day. Had school property been involved the tenor of the whole argument in the case shows the injunction would have been made permanent. This would indicate the judge did not hold time released from the public school day as an infringement of the principle of separation of church and state.

New York is one of the states making use of public school rooms during the public school day, for religious instruction as an elective course, but supported by the churches. Many communities practicing this have been warned that they are likely to bring ruin on themselves and confusion to the movement. Judge Seeger, of New York, made permanent the injunction in the Mount Vernon case as the first result of such use. This decision is based primarily on the printing of materials for week-day church schools by students as a part of their manual training work, upon the use of the public school building and last, the use of public school time. Whether this decision will be operative in the rest of the state or not remains to be seen. If it does it means that this splendid movement in New York has been assassinated by its friends, for it would seem the major arguments were against the use of buildings and printing, released time being less strongly opposed. A case similar to that of Mt. Vernon is pending in East Liverpool, Ohio. Legally there is but one safe course of action open to states which do not have a law explicitly permitting both released time and use of public school property, i.e., religiously to refrain from all use of public school property, otherwise they are likely to lose the use of both property and time.

The following states are making more or less use of public school property by sufferance and not by law: New York, Connecticut, Michigan, Ohio, Indiana, Illinois, Oklahoma, Tennessee and probably others.

There is just one way by which the public school room may be used though it is doubtful if this would withstand injunction proceedings: pay an actual and reasonable rental.

## Wisdom of Use of Public School Rooms

ASIDE from our American principle, which we should support, and the almost certain unconstitutionality of such use, is it wise for the efficiency of the movement? Our answer would be, It is a short-sighted and hurtful practice.

Unquestionably there are reasons for use of the public school room. Some of these are very strong, others have only apparent strength. In a homogeneous community a school board is quite likely to grant the use of public school rooms, if such are available. In such communities if the church "pays for classrooms an amount that will insure that public funds are not contributing to church school expense," (Betts) it is just possible the practice would withstand an injunction; certainly without the rental it would be hopeless and might be, even with the rental.

There are three good arguments for the use of the public school room for religious education, namely:

a. The pupils lose but a few minutes in passing from one room to the other. This is important.

b. The equipment of the public school room is likely to be much better than that of the majority of churches.

c. The school atmosphere of such rooms is of good value.

The arguments in favor of the use of the church instead of the school room are as follows:

a. While some time is lost in passing to the church yet a properly conducted transition carries with it the pleasurable anticipation of the process, binding itself up with whole church school experience. This helps the pupil's attitude toward the church and religious instruction. It becomes *the* event of the week of school life.

# PRACTICAL USES FOR PRACTICAL BOOKS
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**THE NEW TESTAMENT.** ***An American Translation.***

**By Edgar J. Goodspeed, $1.00 to $5.00; postage 10 cents extra.**

A unique feature of the educational program of the First Baptist Church of Evanston (pictured on the front cover) is the Young People's Community Service given every Sunday evening. A recent service was built around Dr. Goodspeed's American Translation: two scenes were dramatized from the 25th and 26th chapters of Acts, showing Paul before King Agrippa. That the Goodspeed translation should yield itself so readily to dramatization is but another significant proof of its worth, according to Mr. R. La Rue Cober, Director of Religious Education in this new church plant.

**JESUS AND OUR GENERATION.**

**By Charles W. Gilkey, $2.00, postpaid $2.10.**

*Dr. J. E. Dillard* of the South Side Baptist Church, Birmingham, Alabama, says, "Then I got a copy of the most delightful book from the University of Chicago Press: *Jesus and Our Generation* by Charles Whitney Gilkey. Dr. Gilkey is one of the greatest thinkers and writers and speakers of our day. He is pastor of the Hyde Park Baptist Church of Chicago. He is popular with students. He knows his subject, his audience and how to get his message across. . . . It is a clear, simple, striking, illustrated and convincing statement of the essentials of Christianity."

**RIGHT LIVING.** ***A Discussion Course for Girls and Boys.***

**By Maurice J. Neuberg. Cloth $1.25, paper 75 cents; Teacher's Manual, 75 cents. Postage 10 cents extra.**

*Henry E. Tralle* says, "You have done an exceptionally fine piece of work. It is this type of instruction that must come to prevail increasingly in the church school, if we are going to get results in developed life and enriched personality. Your book ought to be suggestive of an excellent method, not only to all teachers of boys and girls, but to other teachers as well.

The First Congregational Church of Montclair, New Jersey, is one of the many churches with modern religious education equipment that use publications from the *Constructive Studies Series* in their church schools. *Stories of Shepherd Life* by Elizabeth Miller Lobingier, *Books of the Holy Bible* by Georgia L. Chamberlin, and *The Life of Jesus* by Herbert W. Gates are being used with particular success.

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b. The intellectualism of the educational process in the public school is desired in a modified way only in religious education. The church itself is now making religion too much of an "acquiring of information." The week-day church schools conducted in the church present our best opportunity to produce in groups conditions for Christian social living.

c. The week-day church school occupying the church building is forcing on the churches an equipment which in many cases is rapidly coming to parallel public school equipment. The process of improving equipment causes comparison on the part of the pupils, the old with the new, and gives them a sense of church progress, involving needed advance in Sunday-school procedure.

d. The church is the logical and psychological center about which the religious life of the citizen, from childhood to old age, is grouped in producing attitudes and skills. Is it then wise to remove from this center that session of religious instruction which promises at the present time to be of overwhelming value?

e. The non-church-going child is introduced to the church building through the week-day church school held in its rooms. That becomes an important factor in bringing that child into other church-school sessions.

f. Some of the most promising week-day church schools have failed primarily through the lack of interest of church people. The use of the church buildings, the larger the number the better, will be an important factor in bringing the movement home to them. A week-day church school not built on the interest of the members of the cooperating churches is a house built on the sand, however fine the work may appear to be.

g. Further, church buildings mean *necessity* for good supervision, another of the essential factors of the week-day church school.

* * *

EVEN if not admitted that the church rather than the public school is the place for week-day church school sessions, the fact is beyond question that the enemies of religious education will be able to prevent such use of public school buildings. Further, to contend for the school buildings is almost certain to cause defeat for both the use of the buildings, and released time. Without the question of use of buildings, it is nearly certain that released time may be secured either by judicial decision or legislation.

There is constant confusion resulting from identifying both the use of public school property and released time from public school day as being the use of tax money in religious education, hence, the union of church and state. There can be no question but that the use of school property is such use of tax money. But this is not true of public school time. In support of this proposition consider the following arguments:

(1.) The school laws of every state provide for two groups of studies in elementary schools, namely,—(a) those which are the tools used in living, reading, writing, arithmetic, geography, etc., (b) cultural studies, that enrich and give meaning to life, drawing, music, civics, etc. The first group is somewhat fixed; there can be but little variation. The second group is subject in large measure to the prescription of the state board of education, and not state law. In a limited way the local boards of education may modify by contraction or expansion the list of cultural subjects. In other words the members of the second group are elective. For example, in most school districts a pupil may substitute for music in the public schools a course of private instruction in music provided at the expense of parents. In certain of the states the religious teaching of week-day church schools supported by the churches is accepted as an elective in place of "civics" or "ethics" provided by the public school. Under these conditions instead of religion being taught at the expense of tax money, the tax payer is being released of some of his burden by the church supporting an elective. This provision by the church makes it possible for the public school teacher to devote the particular period involved to the interest of a small group instead of to a large group of pupils. If all pupils should elect the week-day church school then the teacher is at liberty to use the time for other duties or new assignments. With few exceptions the teacher thus relieved is better prepared through the rest for the remaining time, and her efficiency is increased.

(2) There is a further argument which should outweigh all else. If the preceding argument makes plausible the granting of released time without uniting church and state, then there will be solved, at least in part, that which is now recognized by both school men and religious educators as the most important question educationally before our nation, namely, How shall the youth of our nation be given religious education efficiently? The public school has declared itself helpless to teach religion. The church by her methods has not succeeded in reaching a large percentage of the youth with efficient religious education. The home in many cases has failed.

The National Education Association in a recent annual meeting declared by resolution in substance as follows: No person is symmetrically educated without religious education; the public school cannot give religious education. It should, therefore, be the duty of the public school to cooperate with the home and church in giving religious education. On June 1, 1925, by unanimous vote, the Supreme Court of the United States handed down a decision in the Oregon School case. One statement of this decision was as follows: "The child is not the mere creature of the state," that is, the parent has the inalienable right to determine whether the child shall receive his elementary education in the public school or its equivalent under other conditions. These other conditions, as is well known, referred to the study of religion as one course in his training. We recognize that this decision shows that our American principle must not be so construed as to empower the state to prevent religious instruction during the *prescribed public school day.*

## Summarizing the Argument

WE may summarize the argument as follows:

1. The public school (the state) has come to recognize the need for religious instruction for every American citizen.
2. The public school cannot give that instruction.
3. The supreme court recognizes this nation as a "Christian Nation."
4. The supreme court declares the parent has the right to place the child under educational conditions making religious education possible.
5. The state school laws recognize elective cultural studies.
6. High authority in several states has declared that religious education as proposed by the churches has cultural values equal to, or exceeding those subjects proposed by the public school.
7. The churches assume the entire support of this elective.
8. Therefore, the public school has the right to grant released time for week-day church school and in so doing does not violate our cherished American principle.
9. Further, the public school has both the right and obligation to excuse pupils for other purposes, and to see that the conditions under which the pupil is dismissed are fulfilled, e. g., a pupil regularly dismissed for music. It becomes the duty of the public school to know: (a) that said pupil is actually engaged in receiving a worthwhile music lesson, and (b) that the pupil goes from school to the appointed place and returns under the time and conditions specified.

## In Conclusion

THE USE of public school property and of public school time are so closely bound up in our thinking and the present progress of this week-day church-school movement that if a question of property use goes before the courts and is declared unconstitutional, it is nearly certain to involve "released time" in its downfall. On the other hand if there is a rigid avoidance of the use of public school property in every detail, the question of released time is less likely to be raised. If it is raised as an independent issue it will result in a clarifying of our thinking and eventually in the firm establishment of the right for released time.

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# CATCHING AND HOLDING BOYS

## By Leslie E. Dunkin

WE SHALL NOT tell how it ought to be done, but rather how we did it—caught and held the boys. We always say "we" in referring to any of the work in or for the class, for we never think of the teacher and the boys as separate groups.

Six months ago we were "just a class of boys" in the Intermediate Department of the Central Christian Sunday school of Huntington, Indiana, holding exclusive rights to the lower berth in the department for attendance reports. Our enrollment then was fourteen, with an average attendance around ten. Now we are still a class of boys, but we rank second or third usually—and sometimes first—among the seven Intermediate classes. Our enrollment is thirty-one, with an average attendance between twenty and twenty-five. Seventy-five per cent of the boys are members of the church. Our ages are twelve to thirteen years.

Our only explanation is that we tackled the job of catching boys and holding them, and we are keeping on the job. We are known only as Class No. 7 in the Sunday school, so no credit can be given to a catchy name.

* * *

THE FIRST THING we did toward our rapid healthy growth was to set a goal. With only fourteen on the roll and an average attendance around ten, we set our goal for an attendance of twenty-five regular members. Quite a few warned us against setting our goal too high and even some in the class wanted to lower it after a few Sundays, but once it had been placed at twenty-five, we were determined not to lower it. We did not, and now we are glad we stuck to it. There was an extra boy in attendance when we reached our goal, giving us twenty-six.

To celebrate our victory we held a real boys' party and had our picture taken. On the Sunday we were photographed, it was snowing and blowing hard, but still our attendance was nineteen—one boy failing to be in the picture although present at Sunday school. The following Sunday our attendance climbed to twenty and the next to twenty-one. Our growth was not from an abnormal attendance contest nor from party enthusiasm.

* * *

TO MAKE our work interesting we obtained a large target and hung it on the wall of our classroom. "Twenty-five" was placed in the bull's-eye. Starting at the top and going to the right, we record our attendance for the year, using black round stickers for our shot. As our attendance approaches and remains near the goal, the black shot hits closer to the bull's eye. Even after over-hitting the mark, we continue to fire at it with each Sunday's attendance.

In the interest for our class, the greatest emphasis was not placed upon gaining new members, but in doing our best to have a hundred percent attendance of our regular members. We figured that the biggest inducement for new boys to enter the class would be for us to have as close to a hundred percent in attendance as possible from Sunday to Sunday—and we did not seem to miss it much. Little by little, from Sunday to Sunday, new names appeared on our roll, and then still more. When our enrollment passed the twenty-five mark, we knew it would be only a question of time before the shot would hit the bull's-eye.

* * *

FROM OUR CLASS were chosen boys to help compose two of the five basketball teams representing the Central Christian Sunday school in the Sunday-school League. All five teams won every game they played during the winter.

We put the same team work toward having a large attendance each Sunday. The names of the absent ones are each assigned to two or more boys for the next week. These are to see to it that that member is present the next time—and usually he is. On one occasion, two of our members found their boy absent upon arriving at the church. They left immediately for the one assigned to them. Later the three boys appeared in their places for the class.

NO reverses come to our plans but wha we find a bright side. If we set ou hopes on a certain number for the nex Sunday and bad weather or somethin unexpected interferes, we do not accep defeat, but keep looking until we can fin the bright side. Usually we find we are little stronger than we were on previou "bad" Sundays. Then a victory is really gained, rather than a defeat. Had w given up, no doubt, it would have mean the down-grade for us.

Government post-cards are used o different occasions to help boost th attendance. A novel original message i typewritten on these and they are maile to all the members. But these are not use regularly, so our growth has not been postcard bubble. The postcards are use regularly for the sick members of th class, also for the newcomers. When w receive our postcards while kept away b sickness, we are always eager to get bac to class the first Sunday we are well The "Welcome" message for the new comers, following their first appearanc in the class, helps to cement them for th group.

* * *

OUR CLASS discussions are interesting We do not spend our time tellin Indian, athletic, or adventure stories, al though they are used frequently t illustrate the important point of the day' lesson. The Bible and the Sunday-schoo lesson keep us busy during the clas time. We are finding that the Bible is "Boys' Book." In each lesson, we fin the bull's-eye—the one big idea or aim— and discuss it in all the possible differen points it might have to do with us an our lives.

In our regular class meetings o Sundays and elsewhere, we are nothin but a bunch of boys, boosting for ou class and our Sunday school. That is wh we have been gaining results. We share our teacher with the rest of the school b letting him become the superintendent o the Intermediate Department and findin another teacher for ourselves,—and stil we are climbing and boosting.


### CHILDREN'S WEEK LEAFLETS

The International Council of Religious Education has prepared, through the Children's Professional Advisory Section, two splendid leaflets for use in the observance of Children's Week.

A four-page special worship service for Children's Week is available at a cost of two cents each, in lots of five, or $1.75 per hundred. This can be used in the main school, adult, or young people's department of the church school.

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# THE JUNIORS' WORSHIP SERVICES FOR APRIL

By Nan F. Weeks

Theme for April: The Risen Christ

## First Sunday: The First Glad Easter Day

FOREWORD: Easter lilies and other spring flowers will help to deepen and strengthen the Easter message of awakened life. Suitable pictures from which to choose are: "Easter Morning" by Hofmann (Perry 798), "Easter Morning" by Plockhorst (Perry 809), "He Is Risen" by Plockhorst (Perry 815), "Touch Me Not" by Schonherr (Perry 3175).

PRELUDE (Instrumental): "I know That My Redeemer Liveth" from "The Messiah," by Handel. (Simple arrangement in *Services and Songs for Use in the Junior Department*, by Josephine Baldwin. Service No. 28.)

CALL TO WORSHIP:

*Supt.* Christ, being raised from the dead, dieth no more (Romans 6:9).

PRAISE HYMN: "Christ the Lord Is Risen Today."

PRAYER: (Thanks for the risen Christ.)

OFFERING SERVICE.

*Supt.:* Jesus has gone back to his heavenly home, and of him we read these words: "I was dead and behold I am alive for evermore." How is it possible for us to give our gifts to Jesus who is in heaven?

*Dept.:* Jesus said, "Inasmuch as ye did it to one of these my brethren, even these least, ye did it unto me" (Matthew 25:40).

*Supt.:* How should we feel about giving to God who has given so freely to us?

*Dept.:* Freely ye received, freely give (Matthew 10:8).

*Collecting of Offering* by Junior ushers.

*Prayer:* (Sung or repeated softly).

Saviour, thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord, from thee:
In love my soul would bow,
My heart fulfill its vow,
Some offering bring thee now,
Something for thee. Amen.

HYMN.

FELLOWSHIP FEATURES:

Recognition of birthdays, new members, visitors, honor classes, church attendance and the like.

Announcements.

Recognition of world brotherhood (Missionary feature).

SPECIAL FEATURE: Easter story.*

DEVOTIONAL SERVICE (Preceded by quiet music).

*Scripture:* (The story of the first Easter day, repeated from memory by the third year classes. See Matthew 28:1-10; or Mark 16:1-7; or Luke 24:1-12; or John 20:1-18.)

*Hymn:* "Low in the Grave He Lay." (Found in *Popular Hymnal*).

*Prayer.*

*Response:* (Second year classes).

Jesus said, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live (John 11:25).

*Poem:* "Easter Flowers are Blooming Bright" (Repeated by first year juniors.)

"Easter flowers are blooming bright,
Easter skies pour radiant light,
Christ our Lord is risen in might,
Glory in the highest!

As he riseth, rise we too,
Tune we heart and voice anew,
Offering homage glad and true,
Glory in the highest!"

—*Mary A. Nicholson.*

*Hymn:* "Ring Happy Bells of Easter Time."

CALL TO STUDY:

*Supt.:* Open thou mine eyes, that I may behold wondrous things out of thy law (Psalm 119:18.)

*Response* (Sung softly while heads are bowed.)

Silently now I wait for thee
Ready my God, thy will to see;
Open mine eyes, illumine me
Spirit divine. Amen.

(Refrain of "Open Mine Eyes.")

LESSON STUDY.

CLOSING HYMN: "The Lord Be With Us."

PRAYER.

*"The Boy Who Discovered the Spring" by R. M. Alden. (May be found in *Why The Chimes Rang* or in *The Emerald Story Book* compiled by Skinner.)
"In Springtime," by Eugene Field, in *A Little Book of Profitable Tales.*
"The Dragon-fly," by Mrs. Gatty, in *Parables from Nature.* Other Easter stories may be found in *The Emerald Story Book* by Skinner; in *Good Stories for Great Holidays*, by Olcott; and in *Story Worship Programs* by Stowell, (Chapter 10).

## Second Sunday: Jesus, Our Ever Present Friend

SUGGESTED PICTURES:

"Omnipresence of Christ" by Hofmann (Perry 797J).

"The Christ" by Hofmann (Perry 802B)

"Christ in the Home of the Peasant" by L'Hermitte (Perry 590).

"On the Way to Emmaus," by Hofmann (Perry 798B).

"On the Way to Emmaus," by Plockhorst (Perry 808).

An effective poster carrying out the thought of the program may be made by the juniors prior to the Sunday session.

In the centre of a large sheet of neutral tinted cardboard paste a picture of Christ (Perry 802B) and below it print Jesus' words "Lo, I am with you always." From this central picture dotted lines may radiate to pictures pasted about the edge of the poster. These pictures, cut from magazines or other sources, may represent people in all sorts of occupations —in school, at play, asleep, at work in kitchen or shop or office, on the farm, on the sea, on the train, in church, in the busy street and the like.

PRELUDE (Instrumental): "Spring Song" Mendelssohn.

CALL TO WORSHIP (See Program 1.)

PRAISE HYMN: "When Morning Gilds the Skies."

PRAYER: Lord's Prayer in unison (all standing.)

STORY.*

HYMN: "Saviour, Teach Me, Day by Day."

OFFERING SERVICE (See Program 1.)

HYMN: "Dare to Be Brave."

FELLOWSHIP FEATURES (See Program 1.)

DEVOTIONAL SERVICE: (Preceded by a few bars of quiet music.)

*Hymn:* "O Jesus, I have Promised."

*Scripture:* (What Jesus has said about being with us.)

*First Year Classes:* Where two or three are gathered together in my name, there am I in the midst of them (Matthew 18:20).

*Third Year Classes:* Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world (Matthew 28: 19, 20).

*Second Year Classes:* Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee (Hebrews 13:5).

*Teachers and officers:* He is faithful that promised (Hebrews 10:23).

*Prayer:* Dear Jesus, we are so very glad that thou art always with us and always ready to help us. We thank thee that thou art our Friend and our Helper. Teach us to be loving and kind and true like thee. Forgive us that we so often grieve thee by our thoughtlessness, and help us to be more pleasing to thee every day. Amen.

*Poem:* (Recited by a junior).

We bear the strain of earthly care,
But bear it not alone,
Beside us walks our Brother, Christ,
And makes our task his own.

—*O. S. Davis.*

CALL TO STUDY: (See Program 1).

LESSON STUDY.

HYMN: "Where Cross the Crowded Ways of Life."

CLOSING PRAYER.

*Story: "Where Love Is, There God Is Also" by Tolstoi. (This story may be found in *Ethical Children* by Cabot, p 156, or in *Twenty-Three Tales* by Leo Tolstoi. An adaptation of the story may be found in *World Stories Retold* by Sly.

# Supplies for Easter

## Easter Service

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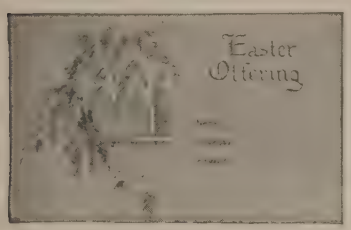


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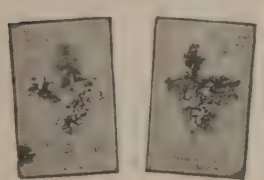

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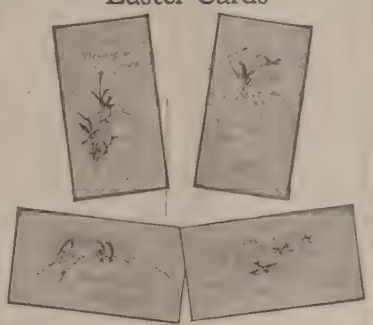

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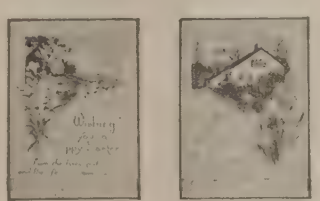
## Easter Cards



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### Third Sunday: Helping Jesus

PRELUDE: (Instrumental) "Flower Song" by Lange.
CALL TO WORSHIP: (See Program 1).
HYMN: "Onward, Christian Soldiers."
LOYALTY SERVICE:
*Salute to the Christian flag:*
I pledge allegiance to my flag and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love.
*Hymn:* "Fling Out the Banner."
STORY*
FELLOWSHIP FEATURES: (See Program 1).
HYMN: "True-Hearted, Whole-Hearted."
OFFERING SERVICE: (See Program 1).
DEVOTIONAL SERVICE: (Preceded by quiet music).
*Scripture:* The Story of Four Faithful Helpers (Mark 2:1-5).
*Hymn:* "O Master, Let Me Walk With Thee."
*Prayer.*
*Response:* "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2).
*Solo:* "Somebody Did a Golden Deed."
CALL TO STUDY: (See Program 1).
LESSON STUDY.
CLOSING HYMN: "I Would Be True."
BENEDICTION.

*Story:

THE VISION OF SIR LAUNFAL

Once upon a time there lived a brave knight called Sir Launfal. To his castle came great lords and ladies; but the poor were always turned away. He was very proud of his old home.

Sir Launfal was a good man in many ways; but he had not learned the secret that would have brought him real happiness.

He decided that he wanted to do one great thing to please Christ, his Master. He prepared to travel the world over searching for that one thing. All was in readiness for the journey, and Sir Launfal lay down for a few hours' sleep before starting on his way.

It was a beautiful summer day and Sir Launfal found himself riding out of the castle grounds, saying over and over again, "I want to do something for my Lord." So intent was he upon this thought that he failed to notice what was going on around him.

He came shortly to the castle gate and was startled by the voice of a poor leper, ragged and dirty, who cried out to him, "Sir Knight, help me in the name of the Master!"

Sir Launfal looked down upon the beggar with an expression of annoyance upon his face. Instead of helping the poor man, who was hungry and sick, he scornfully tossed him a piece of gold and then rode away.

The beggar did not want the gold. He needed more than gold could buy—not only food, but friends and love. He would rather have had a kind word or a little help from a poor man than the gold that was given so unwillingly by the rich man.

Years went by, and while Sir Launfal had traveled the world over, he never found the one great thing to do for his Master. He fought many battles and did many daring deeds; but he never felt satisfied or happy. He was restless most of the time, downcast and discouraged. He had spent all his money and now he had only his armor and a crust of bread left.

One day he came back to his castle to find that the people, thinking him dead, had taken his home from him. When he tried to enter they did not recognize him and turned him away.

It was a cold day in winter. He looked through the windows of the castle and saw the rooms decorated in holly. It was Christmastime. How he longed to sit beside the blazing fire and warm his numbed hands!

Down at the castle gate he was arrested by the voice of the beggar whom he had scorned years before. He remembered now how unkind he had been and felt sorry for his action. He said, "You poor beggar, I am hardly more than a beggar myself now, and I have not much to give, but I will divide with you what I have."

So he broke the ice on the brook and gave the poor man a drink. Then he shared his crust of bread with him. At that moment there came into the heart of Sir Launfal the peace and joy he had been seeking to find all those weary years. Suddenly a wondrous light shone upon him, and looking up, he saw not a poor beggar, but Christ himself.

"Do not be afraid, Sir Launfal," he said. "Many weary years you have searched the world for one thing to do for me, while here at your very gate are the poor and needy whom you could love and help."

Sir Launfal awoke. It had all been a dream. He called his servant and said, "Hang up my armor, for I am not going to travel. Instead, I shall help all the poor and needy who come to my gates."—*Retold from "Worth-While Stories for Every Day," by Lawton B. Evans.*

### Fourth Sunday: The Whole Word for Jesus

PRELUDE (Instrumental): "Traumerei" by Schumann.
CALL TO WORSHIP: (See Program 1).
PRAYER.
PRAISE HYMN: "Lead On, O King Eternal."
LOYALTY SERVICE: (See Program 3).
OFFERING SERVICE. (See Program 1).
FELLOWSHIP FEATURES: (See Program 1).
SPECIAL FEATURE: (Missionary Story)*.
HYMN: "We've a Story to Tell to the Nations."
DEVOTIONAL SERVICE: (Preceded by quiet music).
*Scripture:* Psalm 115:1-9.
*Prayer* for those who have never heard the gospel.
*Hymn:* "Christ for the World We Sing."
CALL TO STUDY: (See Program 1).
LESSON STUDY.
CLOSING HYMN: "Jesus Shall Reign."
PRAYER.

*Valuable story material may be found in any of the following books by Margaret T. Applegarth: *Friday's Footprints, Next-door Neighbors, India Inklings, Junior Mission Stories.*
Flags of many nations will make a suggestive decoration for the room.

# BRIDGING SOCIAL GAPS BY CHRISTIAN SERVICE PROJECTS

## By Martin H. Bickham

GAPS in social life are relative facts. They relate to the time period in question. There were gaps in the social structure of the early colonies of America. With the passing of the years, some of these gaps have disappeared; but, others have appeared to challenge the unity of social life in America. Some are mere variants of the colonial types, others are distinctly of a more modern type, rising into significance with the coming of the immigrant masses of Europe since about 1850.

These contemporary gaps in American social life appear in many forms and ways in practically all parts of the national territory. Some are based on possessions and wealth. Others are rooted in variations in knowledge and ability. A few feed upon emotions deeply rooted in national antipathies. Still others thrive upon fears and hatreds deeply bedded in ineradical racial characters.

Whatever the source of these social gaps in contemporary American life, they stand as one of the challenging factors to all Christian work in America. They constitute barriers to the realization of genuine national coherence and Christian brotherhood. They beckon all Christians in America to come to their amelioration and gradual elimination from our complex social fabric. An illustration or two out of the current experience of the day will make more clear the nature of these social gaps.

* * *

IN THE AUTUMN of 1923 a certain family came to the attention of a family welfare society in a large city. The mother and two small children were found in a dirty unkempt basement, with no fuel and little to eat. Careful investigation soon disclosed the sad story of this exploited mother and children. For nearly three years, the husband, a shiftless type, had dragged this woman across five states in the central west. He had secured a sort of living for the wife and babies as they came along by "planting" them in some undesirable rooming quarters and then appealing to nearby churches for assistance for his family. Such a plan worked admirably. Some churches had given money in sums totaling several hundreds of dollars. Other groups had been generous with food and clothing. But, all this had gotten the family no nearer to a solution of their difficulties. In two weeks, effective case work methods of a United Charities changed the situation and put the family on the way to independence. The man, faced with the carefully ascertained facts of his delinquency and threat of prosecution if it was continued or repeated, sneaked out of the office of the family welfare society, went to work, and has supported his family in better shape since that day.

This story reveals two distinctive types of social gaps. The one is the gap between the really pitiable need of this little family and the good will and financial ability of the churches of five American cities in which they had sojourned. The other is the rather amazing gap between the organized social work and the organized church work in these same towns.

* * *

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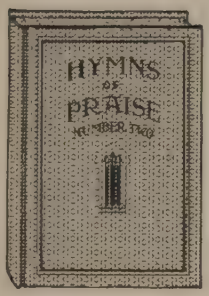


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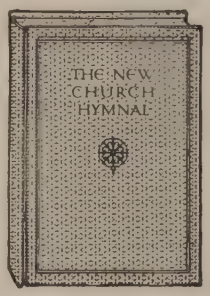


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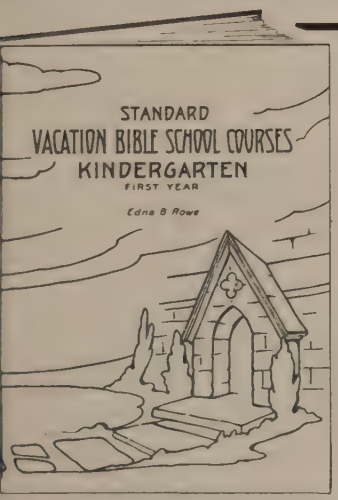


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and abetted by their educationally able principal, loaded a large number of Christmas baskets on a great truck, accompanied by a portion of their brass band and, with banners flying and band playing, trailed through the tenement sections of their city, distributing baskets without the slightest pretense of careful scrutiny of the recipients. Yet, the social agencies of this same town had ample and accurate knowldge of the families that needed assistance in their community. Such an incident simply tends to emphasize the social gaps existing between these favored high school youth and the children of the tenements. It also reveals the gap between these leaders in the high school and the leaders of social work in their community.

* * *

RECENTLY, a luncheon club, with a large and influential membership in its city, set out upon adventures in the social field. They soon found what seemed a fine opportunity for investment of their abundant charitable funds. Although situated in a prosperous section of their city, word was brought to their committee of a neighbor family in sore distress. They visited and found a mother with five children living in a low and unhealthy basement. . . . Stirred by the conditions, the committee rented a good apartment, fitted it up with furniture, washing machine, etc., and moved the family into these new quarters. Soon they discovered a husky husband and father come to enjoy these newfound comforts.

Further investigation revealed the long record of this family of social leaches who were bent upon living off the community without adequate return of work or service. These records were in the offices of the family welfare society only a few doors from the offices of this club. Thus the social gap between this club of business leaders and the leaders in social work in this community is clearly perceivable. It also reveals the wide gap between the definitely perceived human needs in this community and the abilities and purposes of organized groups to meet these same needs.

* * *

BENEATH these experiences cited above, and many more of similar import in the experience of social workers across America, are deep and significant facts for our national life. Despite mistakes and misunderstandings, and even deception and imposition, American social groups are bent upon relieving conditions that impinge upon childhood and tend to prevent the normal development of human personality. This drive toward human helpfulness is breaking over and beyond the ordinary channels thus far set up in American life to meet such maladjustments in our social order.

This movement is of large significance to our religious education programs. Groups of all kinds in churches and Sunday schools need to take hold of this spirit and carry into its many manifestations the true Christian motives. There is opportunity in this movement to develop the most helpful and constructive types of Christian service projects. There is a real chance to experience in both personal and group life the glow that comes from the feeling that you and your group have actually helped others in their hour of need.

* * *

REVIEW of these and similar facts in our contemporary American social life makes it clear that our social groups of all kinds are on the move. They are bent upon helping those they conceive to be in need, not merely with money but with personal service. Church groups, Sunday-school groups, social groups, such as women's clubs and luncheon clubs, are moving to bridge the social gaps in contemporary American life. It would seem that the time has come for Christian and social workers to recognize this trend in American life and to plan definitely to so modify their professional attitudes and practices as to utilize to the utmost this basic good will in meeting the involved social situations and needs. But how may this be wisely done? Is there a legitimate way to utilize our Christian dynamic and our science and scientific technique in bridging these social gaps?

The answer seems to be at hand. It has come in a roundabout way. But it is here. As Ross W. Sanderson puts it in his article in a recent issue of *The Survey*, "The project principle holds the boards. . . . . Projects are not merely handwork and mechanical expressional activities. Projects include all efforts to understand, to appreciate, to accomplish, to reconstruct. . . . Religious education, mind you, yet social also." The project principle[1] seems to have come to the "Kingdom" for just such a time as the present. It is a scientific principle, susceptible of variations that make its values applicable to many different types of social situations and usable by many types of groups. It is thus usable as a bridge between social work and Christian work. It is available as a bridgework between many different types of social groups.

PROJECTS, in the service field, may be listed under three distinct headings: (a) Christian service projects,[2] (b) Civic service projects, (c) Social service projects.

Christian groups in churches and Sunday schools will want to enter into distinctively Christian service projects, in which the definitely Christian motives and group purposes can be freely and fully emphasized. Public school groups will find more freedom in the civic service projects, wherein the distinctively civic aspects of their services to others can be stressed. Purely social clubs, such as the various luncheon clubs, Rotary, Kiwanis, Lions, Optimists, will find a larger outlet for their good will by choosing what are clearly social service projects, in which the social factors may be more freely developed.

* * *

THE PROJECT principle is based upon scientific insights developed in the educational field within comparatively recent years. Man learns most easily and readily through channels of purposive experience, by sharing in the creative and constructive experiences of the social and group life around him. Thus this scientific and educational insight comes as a reinforcement to the processes of group life around us all. As we enlarge our groups and their purposive outreach into the processes of rebuilding community and family life, we set in motion the subtly acting social processes that strengthen and build up human personality. These groups and their membership will find social insights deepening and broadening. Purposive group participation in the meeting and solution of social problems in the day's work of the professional social worker will really be laying the foundations upon which the gaps in contemporary social life may be bridged. Upon the basis of insights gained in this following out of service projects will come formation of sound judgments as to cooperation with social workers in creating the laws and regulations necessary to the development of a sound social order in America.

* * *

IT IS APPARENT that these purposive social groups constitute the very heart and driving power of our American democracy. It seems possible, therefore, that a wise and judicious use of service projects amidst social conditions will go far toward bridging the existing gaps between our religious groups and organized social work groups. It is a good day for America when we can guide our thronging social groups into purposive experiences of assisting our dependent neighbors along lines laid down by soundly based service projects and social case work principles and in keeping with the principles of Christianity.

[1] See Shaver's *The Project Principle in Religious Education*. 1925.

[2] See articles by the author in the numbers for January, February, March, and April, 1925, of *Human Service*, official bulletin of the United Charities of Chicago.

## CHILDREN'S SAYINGS CONTEST

Prize winners in Children's Sayings Contest will be announced in the April Journal

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# BETTER PICTURES ASSURED

CARL E. MILLIKEN, nationally known churchman and Governor of Maine from 1917 to 1921, has been appointed secretary of the Motion Picture Producers and Distributors of America, Inc., of which Will H. Hays is president. Governor Milliken succeeds Courtland Smith, who has resigned to become associated with the Fox Theatres Corporation, William Fox, president.

Governor Milliken has recently been Collector of Customs for District One of the United States and, as such, has been an important figure in the enforcement of the prohibition law along the coast of Maine and New Hampshire, the territory lying within his jurisdiction.

For many years Governor Milliken has been prominent in many activities of the Baptist Church, the Y. M. C. A., and the Federal Council of Churches. In 1911 and 1912 he toured the United States with John D. Rockefeller, Jr., speaking in behalf of the Inter-church World Movement. He is now president of the American Baptist Foreign Mission Society and chairman of the finance committee of that body, former president of the Northern Baptist Convention, a member for twelve years of the International Committee of the Y. M. C. A., and a director in the Playground Association of America. In addition he has long been active in many other civic and religious organizations.

From young manhood, Governor Milliken has been closely identified with church activities. In 1891 he became a member of the Augusta Free Baptist Church and in 1900 joined the Island Falls Free Baptist Church. Here he taught a class of boys in the Sunday school. Later he became chairman of the executive committee of the church, and then president of Island Falls Free Baptist parish. He is now a member of the Central Square Baptist Church in Portland, Maine.

After serving on the executive committee of the Northern Baptist Convention for several years, Governor Milliken was elected president of the Convention in 1924, serving in that capacity for two years.

While carrying on his many business and political duties and his varied church activities, Governor Milliken found time to serve as director of the Maine Civic League, as a member of the state committee of the Y. M. C. A., and as a member of the Executive Committee of the Men and Religion Forward Movement.

After completing his second term as governor of Maine, Governor Milliken took up a serious study of motion pictures as a social force and, together with a group of men in his state, produced a series of pictures from outdoor stories featuring Maine scenery. When the Religious Motion Picture Foundation was established, in the fall of 1925, by the William Harmon Foundation with the cooperation of the Federal Council of Churches and the Motion Producers and Distributors of America, Governor Milliken was named as a member of the Board of Directors.

Governor Milliken entered upon his new responsibilities with the Motion Picture Producers and Distributors of America, on January first, with offices at 469 Fifth Avenue, New York City.

# SUNDAY SCHOOL SAYINGS OF MARION LAWRANCE

ONE OF Dr. Lawrance's popular messages was entitled, "The Acid Test." This consisted of fifty-five searching questions, some of which are here given:

What is your real purpose in life and how are you trying to fulfill it in the position you occupy?

What is your definition of failure?

Are you big enough to be interested in other causes besides the one in which you make your living?

Do you ever apologize for being in Christian work?

Are you public spirited enough to take a vital interest in the welfare of your community?

Do you find it easier to criticize than to commend?

When your cherished plans fail, do you give up, or tighten your belt and try again?

Do you make friends and can you keep them?

Do you refrain from talking of that fault in another which, if in yourself, you would like to have guarded in silence?

Do you love a little child?

Can you keep a secret?

Do you feel jealous when some one else makes a better success than you and wins the applause you failed to win?

Do you know the contagion of a smile and when and how to spread it?

Is your prayer and fellowship with God a comfort to you?

Can you sincerely pray for those unfortunate people who do not like you and whom you do not like?

Do you try to cultivate the Christian grace of loving everybody for Jesus' sake?

When you have wronged another, are you ready to make a frank confession and ask for pardon?

Can you banish an ill-feeling toward those who seek to thwart your plans?

Are you adding to your efficiency by systematic, worth-while reading?

Can you be big and generous and loyal in a subordinate position?

Do you occasionally say a cheery word to the elevator man, the janitor, or the scrubwoman in your office building?

Can you be happy alone?

Do you know what it means to be a friend?

Is your desk kept in an orderly manner, so you can find what you want when you want it and are not ashamed when company comes?—*Extract from Marion Lawrance, a Memorial Biography, by his son, Harold G. Lawrance. Fleming H. Revell Company, New York.* Price $4.00. Special offer with INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION ($2.00 for one year). **Both for only $4.00.** Send orders to The International Council of Religious Education, 5 S. Wabash Ave., Chicago.

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# POWER PLUS

## By Elizabeth C. Torrey

A MINISTER recently announced as his Sunday evening topic, "What is the Matter With Youth Today?" It was a startling question, with a most serious implication. Youth was challenged; and youth immediately resented the indictment.

Youth is not a sick child, whose case requires diagnosis and prescription. Youth is a healthy, hearty youngster. Youth abounds in vitality. Call it pep, push, punch, or whatever you like, youth has it, and has it hard. The energy of our young people today is amazing; their enthusiasm is overwhelming. The Latin word *potential* well expresses this power; while the Greek *dynamic* is even more forceful in its suggestion: dynamic, explosive force, power in action.

Some of the slogans of young people's organizations are striking examples of this abounding life. "We do things." "We put things across." "We go it some." "We are on the map." No common schedule nor ordinary routine is sufficient. There must be a program for seven days in the week. They want color, action, "something doing" all the time.

* * *

THIS ALERTNESS, this aliveness, this awakeness certainly must be regarded as an asset in our young people. Yet are there not some unfortunate corollaries that almost inevitably follow this wholesale release of energy? Though decidedly not *all wrong*, is youth *all right*? Can we suggest improvement; and if so, who is to bring it about?

To answer this intelligently, we must recall the *history of the case*. Twenty or twenty-five years ago boys and girls were characterized by very different qualities. Young people then were self-contained, quiet, orderly, or, if not always so, this was the ideal set by the elders: "Children should be seen and not heard." One day some far-seeing elder awoke to the situation. There began a wholesale crusade for "release of expressional activity." Church-school leaders, young people's advisors, week day school teachers, all took up the slogan: "Let the young people do things. Develop initiative, foster originality and personality."

Now we have our reward. Youth is "released." We surely started something; but did we finish it? Or have we only half played the game? The "matter" seems to be with us, not with our children. We have rightly emphasized the expressional, but we have sorely neglected the impressional. We have opened doors and stepped aside, forgetting the important factors of control, guidance, direction.

* * *

A LARGE sign is seen today over many gas stations. It is often illuminated: "POWER PLUS." One day the writer saw such a sign just before meeting a class in high school where the study was the power received at Pentecost by the early church. The sign was mentioned to the class. "Now, how is this different from the ordinary gasoline?" To which one alert youth replied, "It isn't." Alas! The happy thought seemed slipping, when another lad, apparently better versed in modern gases, or at least better "sold" to this particular product, retorted, "It is. It is gasoline refined, purified. It has more weight, more specific gravity. It costs more, but it does more." The analogy was apparent. *Purging*, purifying, cleansing, elimination of the dross, how necessary it is to the development of real character! How clumsy our efforts to shield youth from the very experiences that would give POWER PLUS.

* * *

ANOTHER LACK, perhaps, that would keep our youth from power plus, is *patience*. That is getting to be almost an old-fashioned term. Perseverance, steadfastness, endurance,—do we emphasize these today? The infinite pains of the artisan, the steady courage of the pioneer, do we know this standard in the home, the school, the church? Are we developing *overcomers* in our children; or are we satisfied for youth to be *soft* when the hard tests are encountered? In physics we may remember learning of a most complex quantity called the ampere. While the volt measured power, and the ohm resistance, the ampere was the current produced when one volt of power encountered one ohm of resistance. A hard-earned education, health that is struggled for, a leadership that has been won by effort, these are the amperes that measure spiritual voltage overcoming resistance.

* * *

A THIRD ELEMENT that might well be added is *perspective*, seeing clearly, perceiving, seeing through. How important is the quality of thoroughness in looking from all points of view before getting an idea fixed in mind! How necessary to sight from different angles before making conclusions! All of us are prone to be local; but provincialism is especially characteristic of those living in large cities. There is so much in the immediate vicinity to absorb and to interest, that the near horizon is seldom crossed. It is the rural resident who really sees above and beyond, with his radio, his telephone, his books, his papers, and his magazines. He lives with a world horizon. We of the city need a new sense of values. Perhaps the biggest contribution youth could make today would be the elimination of *too much* from our lives. For so many things are deadly because of intemperance and extravagance, while not necessarily wrong *per se*. It is not what must be cut out, but what must be modified and controlled. Not rules and regulations that we need, but a new sense of perspective.

* * *

MAY I ADD also that youth today sometimes lacks *pity*? I am not referring to "sob-stuff" emotion, the sentiment aroused by the blind beggar on the street corner, or the thrill caused by the movie heroine in distress. But pity, sympathy, compassion, that finesse of feeling that senses trouble in the heart.

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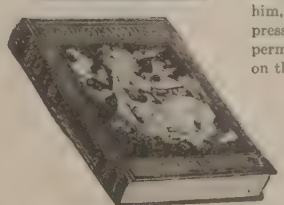

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Does the big brother really understand the little lad? Does the daughter see the worry in dad's stooping shoulders, or hear the tiredness in mother's voice? One day, near the coast of New Jersey, many messages in code from far and near were audible on the wireless. Suddenly a jarring, rasping sound broke in upon the listeners. It was an Italian fruit boat with a ten year old equipment. She, it seemed, was the distress of the radio world, often breaking in upon important communications with her squeaking, jarring jazz. Is the jazz and jar of youth sometimes crowding out the messages of the finer, inner sounds?

FINALLY, there is a word that may well be recalled, and that is *piety*. Not the venire of religion so often affected as a cloak; not the parade of piety characteristic of the prig; not the pious in any Pharasaic sense of the word; but simple, sane, earnest, straightforward religion. The knowledge of God as Father, and of Jesus as Saviour and Lord; reverent, quiet, worshipful attitudes in sacred places; penitence for errors consciously and unconsciously committed; prayers for guidance, for help, for companionship; these are the tokens of real inward strength; these are the indications of real vital power.

NO, YOUTH is not *all wrong*, but youth is not *all right*. Not more faults, not greater faults, but different faults from a generation ago. Today a new alarm is sounded, not for more ambition, not for greater courage, not for stronger zeal; but for POWER PLUS. Today the call comes for qualities to be added to the reservoir of energy and activity, already a priceless possession. We say to youth as Paul wrote to young Timothy so many years ago: "God gave us not a spirit of fearfulness; but of power and love and discipline. Therefore, suffer hardship with the Gospel according to the power of God."

# YOUNG PEOPLE'S WORSHIP PROGRAMS FOR APRIL

## By H. G. Rowe

Theme for the Month: Hope

### First Sunday: Hope of Immortality

PRELUDE: (Instrumental) "Holy, Holy, Holy."

HYMN: "Christ the Lord is Risen Today." (Two stanzas.)

RESPONSIVE SERVICE:

*Leader:* What Old Testament characters expressed hope in immortality?

*Response:* Job 14:14; 19:25-27; Dan. 12:2, 3, 13.

*Leader:* What reason did Jesus give His disciples to hope for His resurrection?

RESPONSE: John 14:1-3.

*Leader:* What promises have we of resurrection?

*Response:* John 5:25; 1 COR. 6:14;

PRAYER.

WORSHIP THROUGH OFFERING.

SCRIPTURE: Luke 24:1-12.

DUET: "In the Cross of Christ I Glory."

READING: "I Shall Arise."

I shall arise! O wavering heart,
From this take comfort and be strong.
I shall arise! nor always grope
In darkness, mingling right with wrong;
From tears and pain, from shades of doubt,
And wants within, that blindly call,
I shall arise, in God's own light
Shall see the sun and truth of all.

I shall arise! O clarion call!
Time rolling onward to the end
Brings us to life that cannot die,
The life where faith and knowledge blend.
Each after each the cycles roll
In silence, and about us here
The shadows of the great White Throne
Fall broader, deeper, year by year.

SCRIPTURE: (In unison) But thanks be to God who giveth us the victory through our Lord Jesus Christ.—*1 Cor. 15:57.*

SILENT PRAYER: With closing benedictory sentence by leader.

### Second Sunday: Hope of Justice and Brotherhood

HYMN: "Joy to the World" (two stanzas.)

SCRIPTURE: Luke 10:25-37.

HYMN: "Where Cross the Crowded Ways of Life."

RESPONSIVE SERVICE: (Use of hymn, "O Zion, Haste, Thy Mission," recited, not read.)

*Leader:* Reads stanza one.

*Response:* Refrain recited by assembly.

*Leader:* Reads stanza two.

*Response:* Refrain recited by assembly.

*Leader:* Reads stanza three.

*Response:* Refrain recited by assembly.

SCRIPTURE: Matt. 25:31-46.

WORSHIP THROUGH OFFERING.

HYMN: (Tune "America".)

God grant us now thy peace,
Bid all dissensions cease,
God, send us peace.
Peace in true liberty,
Peace in equality,
Peace and fraternity,
God, send us peace.

CLOSING HYMN: "In Christ There is No East or West."

BENEDICTION: O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples. Amen. —*Hymnal for American Youth.*

### Third Sunday: Hope of Universal Peace

INSTRUMENTAL PRELUDE

HYMN: "Jesus Calls Us O'er the Tumult."

RESPONSIVE READING:

*Leader:* Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head that ran down upon the beard, even Aaron's beard; that came down upon the skirt of his garments; Like the dew of Hermon, That cometh down upon the mountains of Zion; for there Jehovah commanded the blessing, even life evermore.—*Ps. 133.*

*Response:* When a man's ways please Jehovah He maketh even his enemies to be at peace with him.—*Prov. 16:7.*

*Leader:* He brought me to the banqueting-house, and his banner over me was love.—*Songs of Solomon 2:4.*

*Response:* Blessed are the peacemakers: for they shall be called the sons of God.—*Matt. 5:9.*

*Leader:* Let us follow after things which make for peace, and things wherewith we may edify one another. *Rom. 14:9.*

*Response:* For God is not a God of confusion, but of peace, as in all churches of the saints—*1 Cor. 14:33.*

*Leader:* And to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. —*1 Thes. 5:13.*

*Response:* For kings and for all that are in the high place; that we may lead a tranquil and quiet life in all godliness and gravity.—*1 Tim. 2:2.*

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*Leader:* Flee youthful lusts, and follow after righteousness, faith, love, peace with them that call on the Lord out of a pure heart.—*II Tim. 2:22.*

*Response:* For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.—*Rom. 14:17.*

HYMN: "O Beautiful for Spacious Skies."

WORSHIP THROUGH OFFERING.

FOUR ONE-MINUTE MESSAGES:

1. The way of universal peace through God's love.
2. America's place in bringing about universal peace.
3. War is not only unsatisfactory, but unsuccessful, destructive, expensive, and futile in settling disputes.
4. One can be a real patriot without being an advocate of war.

SCRIPTURE: Is. 32:17; 48:18; 55:2; 55:12 (Assign these to different individuals.)

SALUTE to the American flag and the Christian flag.

PRAYER: For universal peace.

HYMN: "O God of Love, O King of Peace."

## Fourth Sunday: Youth, the Hope of the World

CALL TO WORSHIP.

HYMN: "Stand Up, Stand Up for Jesus."

SCRIPTURE: Eccl. 12:1-7, read responsively.

HYMN: "Shepherd of Tender Youth."

ONE MINUTE TALKS: (Each to be closed with a sentence prayer by the person giving the talk.)

1. How Christ can help me to be my best self physically.
2. How Christ can help me to be my best self mentally.
3. How Christ can help me to be my best self socially.
4. How Christ can help me to be my best self religiously.

HYMN: "O Master Workman of the Race" (Tune "Materna.")

RECITE: "I Would Be True." (No. 170, *Hymnal for American Youth.*)

WORSHIP THROUGH OFFERING.

BENEDICTORY HYMN: "The Lord Be With Us As We Bend."


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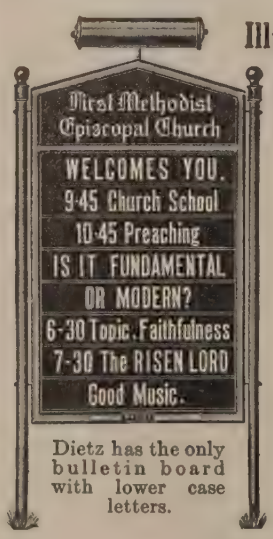


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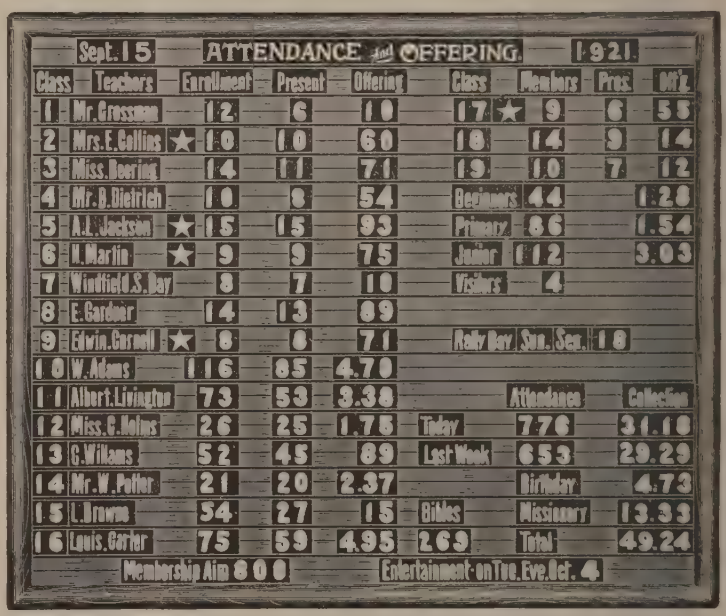
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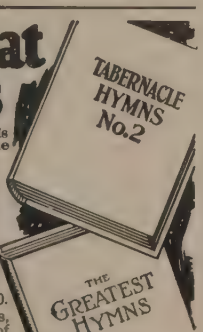


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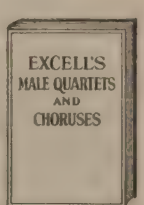


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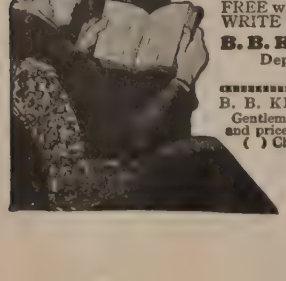

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Cosmic Evolution. By John Elof Boodin. 484 pp. Price $3.50. The Macmillan Company, New York.

The American Pulpit. By Twenty-five Representative Preachers. 384 pp. Price $2.50. The Macmillan Company, New York.

God's Picked Men. By Henry K. Pasma. 96 pp. Price 75 cents. The Bible Institute Colportage Association, Chicago.

Hope Victoria at the Helm. By George Ezra Huntley. 207 pp. Price $1.50. Fleming H. Revell Company, New York.

The Christian's Personal Religion. By Clarence Tucker Craig. 122 pp. 75 cents. The Methodist Book Concern, New York and Cincinnati.

The Church in the Universities. Edited by David R. Porter. 68 pp. Price $1.00. The Association Press, New York.

Russell H. Conwell and His Work. By Agnes Rush Burr. 438 pp. Price $1.50. John C. Winston Company, Philadelphia.

Old Testament Readings for Schools. By Albert Mason Harris. 302 pp. Johnson Publishing Company, Richmond.

The Resurrection of Peter. A short Drama for Easter. By Ines Funk Clinton. 17 pp. Price 25 cents. The Pilgrim Press, Boston and Chicago.

Presbyterian Handbook for 1926. Edited by Henry Barraclough. 128 pp. Price 10 cents each, $6.00 per hundred. Presbyterian Board of Christian Education, Philadelphia.

How to Teach the Old Testament. By Frederick J. Rae. 255 pp. Price $2.00. George H. Doran Company, New York.

Getting Together. By Edna Geister and Mary Wood Hinman. 144 pp. Price $1.35. George H. Doran Company, New York.

Jesus Among the Children. By C. S. Woodward. 222 pp. Price $1.75. George H. Doran Company, New York.

Illustrations for Preachers and Teachers. By James Burns. 253 pp. Price $2.00. George H. Doran Company, New York.

Kathie's Diary. Edited by Margaret W. Eggleston. 339 pp. Price $2.00. George H. Doran Company, New York.

The Twelve Minor Prophets. By George L. Robinson. 203 pp. Price $2.00. George H. Doran Company, New York.

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Professor Harris, of Vanderbilt University, has in this book made a valuable contribution to school teachers who earnestly desire to honor the Book of Books. The Old Testament readings for schools have been carefully selected. The mechanical appearance of the book is very pleasing, with one exception, the pictures, which are not well done. It has beautiful binding, excellent white paper, large, clear readable type. Children will handle it with pleasure and profit.

The Teaching Church. By Benjamin S. Winchester and Erwin L. Shaver. 95 pp. Price 35 cents. The Pilgrim Press, Boston and Chicago.

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Jesus of Nazareth. By Joseph Klausner. Translated by Herbert Danby. 434 pp. Price $4.50. The Macmillan Company, New York.

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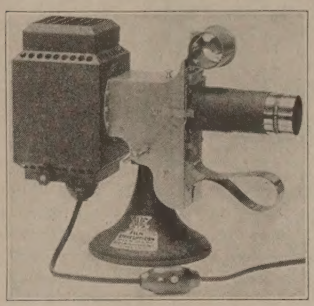

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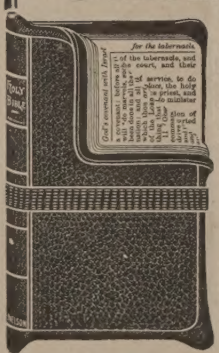

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By MARION OLIVE HAWTHORNE

*Prelude:* "The Palms."

*Call to Worship:* (in unison).

"O sing unto the Lord a new song; sing unto the Lord, all the earth. Declare his glory among the nations, his marvelous works among all the peoples."

*Hymn:* "O Lord of Life and Love and Power."

*Reading:* (by a member of the group).
Matthew 4:17-24—Jesus calling his first helpers.
Luke 4:16-19—His first sermon.
Matthew 9:35-38—His ministry of healing.

*Hymn:* "Where Cross the Crowded Ways of Life."

*Prayer:*

"O thou Master-workman of the race, we thank thee for a world yet unfinished—a world filled with joys and sorrows — struggles, work, achievement. Help us to find our place in it. At this Easter season may we realize anew what Jesus may mean to the world, and in that realization may we rededicate ourselves to His service.

"Help us, our Father, to discover the possibilities for growth within our own lives. As we give ourselves more completely to the service of our fellows, may we come better to know Thee. As Thou hast led others into thy truth, we pray our Father, that Thou willt lead us; as Thou hast helped others to walk in the way, we pray that Thou wilt help us; as Thou hast used others in Thy great work for the world, we pray, O God that Thou wilt use us; for more than anything else we desire to be of service in Thy great world-building enterprise. In Jesus name, Amen."

*Reading:* (by a member of the group).
Mark 8:27-37—Jesus at Caesarea Philippi.

*Hymn:* "O Jesus I Have Promised."

The Easter Story Read by Members of the Group.
Mark 10:32-45—The Law of Service.
Mark 11:1-10—Jesus Entering Jerusalem.

*Hymn:* "Hosanna, Loud Hosanna."

*Reading:* (by member of the group).
Mark 14:12-26—The last supper.
Mark 14:32-42—Jesus in Gethsemane.

*Quartette:* "Into the Woods my Master Went."

*Reading:* (by a member of the group).
Mark 14:43-65—The arrest and trial.

*Reading:* (by a member of the group)
Mark 15—The crucifixion.

*Hymn:* "When I Survey the Wondrous Cross."

*Reading:* (by a member of the group).
Matthew 28—The Resurrection.

*Hymn:* "We've a Story to Tell to the Nations."

*Benediction.*

the meekness, love, and readiness to forgive that th gospels, as written by the early Christians, portray Christians would do well to get the Hebrew view point of Jesus as presented by this eminent scholar —*J. B. McK.*

THE FOUR GOSPELS. By B. H. Streeter. 622 pp Price $3.50. The Macmillan Company, New York

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THE HISTORY OF THE CHRISTIAN CHURCH FROM EARLIEST TIMES TO A. D. 461. By F. J. Foakes-Jackson. 588 pp. Price $3.00. George H. Doran Company, New York.

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SHARING IN CREATION. By W. Cosby Bell. 227 pp. Price $2.00. Macmillan Company, New York.

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THE NEGRO AROUND THE WORLD. By Willard Price. 75 pp. Price 75 cents. George H. Doran Company, New York.

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